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THE PROBLEMS OF Aristotle, WITH OTHER PHILOSOPHERS AND PHYSITIANS.

Wherein are contained,

Divers Questions with their Answers, Touching the Estate of Mans Body.

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TO THE READER.

EVery man doth wonder (Gentle Reader) at an Eclipſe of the Sun, or of the Moon, and gazeth at a blazing Star, and beholdeth with admiration an exquiſite Picture, drawn with the Penſil of a skilful Hand; yea, all Novelties do pleaſe, be they never ſo ſmall. But if they be once common, be they never ſo great wonders, no man vouchſafeth to give them the looking on. But then as Seneca *doth ſay,* Non eſt Æthiopis inter ſuos inſignitus color: *The ſelf-ſame doth happen in man, and the wonderful Workmanſhip of his Body, and unſpeakable Excellency of his Soul; for if we regard his Excellency, he doth ſurpaſs all creatures under Heaven: And therefore the Egyptians being raviſhed with the contemplation of Mans dignity and perfection, doubted not to call him a terreſtrial God, and celeſtial Creature, a Meſſenger of the Gods, Lord and Maſter of things below, and a familiar friend to thoſe which live above, a miracle of Nature, and as* Seneca *doth call him,* Natures Darling.

It is ſaid, that after that Phidias, *a moſt famous Carver, had made* Minerva's *Shield, he engraved his own Portraiture ſo lively and deeply in the ſame, that it could never be taken out again, without the defacing the whole work. So God himſelf, a far more excellent workman then* Phidias, *after he had made the univerſal World, and all Creatures therein, for a token of his skill, drew it anew in a ſmall*

compaſs, as an bridgement of all his works, to wit, when he had made man, who is a Microcoſm, or little world, and in him printed his own Image and ſimilitude ſo lively, that no power whatſoever is able to blot it out. This image and ſimilitude is the Soul and Underſtanding, which he would never have printed in man, unleſs he had firſt made him a body of a ſubſtance fit and apt to receive that impreſſion; and unleſs alſo he had ſo skilfully framed it, that it ſhould be worthy to receive ſo great an ornament as the Underſtanding is. And therefore the Body of man was made of a complexion moſt pure and delicate, and in a ſhape comely and beautiful; and yet notwithſtanding all theſe perfections which man hath in himſelf, few or none take delight in the ſtudy of himſelf, or is careful to know the ſubſtance, ſtate, condition, quality and uſe of the parts of his own body, although he be the honor of Nature, and more to be admired then the ſtrangeſt and rareſt wonder that ever hapned. The cauſe of this is no other, but becauſe mans Nature delighteth in Novelties, and neglects to ſearch out the cauſe of thoſe things, which are common.

I have therefore thought good to give thee in a known Tongue, this little Book, written by the deepeſt of all Philoſophers, who teacheth the uſe of all the parts of mans body, their nature, quality, property and ſubſtance, which may bring thee in reading of it, if read it thou wilt, no leſs delight then profit, nor no leſs profit then delight. Farewel.

Felix qui potuit rerum cognoſcere cauſas.

The

The first Problem.

Q. *Among all living creatures, why hath man only his countenance lifted up towards heaven?*

A. Unto this question there are divers answers.

First, It proceeds from the will of the Creators self: and although the answer be true, yet in this our purpose it seemeth not to be of force, because that so all questions might easily be dissolved.

Secondly, I answer, That for the most part every workman doth make his first work worse, and then his second better; and so God creating all other beasts before man, gave them their face looking down to the earth: And then secondly, he created man, as it doth appear in *Genesis*, unto whom he gave an honest shape, lifted up unto heaven, because it is drawn from Divinity, and doth also derogate from the goodness of God, who maketh all his works perfect and good.

Thirdly, It is answered, That man onely among all living creatures, is ordained to the Kingdom of Heaven, and therefore hath his face elevated and lifted up to heaven, because that despising worldly and earthly things, he ought to contemplate on heavenly things.

Fourthly, That the reasonable soul is like unto Angels, and finally ordained towards God, as it appeareth by *Averroes*, in the first *de Anima*, and therefore he hath a figure looking upward.

Fifthly, That man is a Microcosm, that is, a little world, as it pleaseth *Aristotle* to say in the eighth of his *Phys.* and therefore he doth command all other living creatures, and they obey him.

Sixthly, It is answered, That naturally there is unto every thing and every work, that form and figure given, which is fit and proper for its motion: as unto the heaven roundness, to the fire a pyramidical form, that is, broad beneath, and sharp towards the top, which form is most apt to ascend,

and ſo man had his face up to heaven, to behold the wonders of Gods works.

Q. *why is the head of Beaſts hairy?*

A. The anſwer, according to the opinion of *Conſt.* is, That the hairs are an ornament of the head, and of the brain; and the brain is purged and evacuated of groſs humours by the growing of the hair, from the higheſt unto the loweſt parts, which paſs through the pores of the exterior fleſh, and do become dry, and are converted into hairs. This appears to be true, becauſe that in all mans body there is nothing dryer then the hairs; for they are dryer then the bones, as *Albertus Magnus* doth affirm, becauſe that ſome beaſts are nouriſhed with bones, as Dogs, but no beaſt can digeſt feathers, or hair, but do void them undigeſted: and they are ſo dry, that they are not for nutriment.

Secondly, it is anſwered, That the brain is purged four manner of ways: Firſt, of ſuperfluous watry humours, by the eyes: from melancholy, by the ears: and of choler, by the noſe: of Flegm, by the hair; and that is the intent of the Phyſician.

Q. *Why have men longer hair on their heads then other living creatures?*

A. *Ariſt. de Generat. anim.* ſaith, That men have the moiſteſt brain of all living creatures, from the which the ſeed proceedeth, which is converted into the long hair of the head.

Secondly, it is anſwered, That the humors of man are fat, and do not become dry eaſily, and therefore the hair groweth long in him: in other beaſts the humors are eaſily dried, and therefore the hair groweth not ſo long.

Q. *Why doth the hair take deeper root in mans skin, then in other living creatures?*

A. Becauſe they have greater ſtore of nouriſhment in man, and therefore graw more into the inward parts of man: And this is alſo the reaſon why in other creatures the hair doth alter and change with the skin, and not in man, unleſs it be ſometimes a ſcar or wound.

Q. *Why have women longer hair then men?*

A. Becauſe women are moiſter then men, and more Flegmatick

matick, and therefore there is more matter of hair in them and by conſequence, the length alſo of their hairs doth follow. And furthermore, this matter is more encreaſed in women then in men from their interior parts, and eſpecially in the time of their monethly terms and flowers, becauſe the matter doth then aſcend, whereby the humour which breedeth the hair doth encreaſe. And *Albertus* doth ſay, That if the hair of a woman in the time of her flowers be put into dung, a venomous ſerpent is engendred of it.

The ſecond anſwer is, Becauſe women want beards, and ſo the matter of the beard doth go into the matter of the hair.

Q. *Why have ſome men ſoft hair, and ſome men hard?*

A. We anſwer with *Ariſtotle*, That the hair hath proportion with the skin, of which ſome is hard, ſome thick, ſome ſubtile and ſoft, ſome groſs: therefore the hair which groweth out of a thick and groſs skin, is thick and groſs, and that which groweth of a ſubtile and fine, is fine and ſoft: And when the pores are open, then cometh forth much humor, and thereof hard hair is ingendred: and when the pores are ſtrait, then there doth grow ſoft and fine hair. And this doth *Ariſtotle* ſhew in men, in whom we have an eminent token, becauſe women have ſofter hair then they, becauſe that in women the pores are ſhut, and are ſtrait, by reaſon of their coldneſs.

Secondly, Becauſe that for the moſt part cholerick men have harder and thicker hair then others, by reaſon of their heat, and becauſe the pores are ever open in them, and therefore alſo they have beards ſooner then others. Whereupon the Philoſopher ſaith, That thoſe beaſts which have hard hair, are the boldeſt, becauſe ſuch hair proceedeth of heat and choler, which choler maketh men fight. *Ariſtotle* alſo giveth example in the Bear and the Bore; and contrariwiſe thoſe beaſts that have ſoft hair, are fearful, becauſe they be cold, as the Hare and Hart. *Ariſtotle* doth give another reaſon of the ſoftneſs and hardneſs of the hair, drawn from the Climate where a man is born; becauſe that in hot Regions hard and groſs hair is ingendred, as it

appeareth in the Ethiopians, and the contrary is true in a cold countrey, as towards the North.

Q. *Why have ſome men curled hair, and ſome ſmooth?*

A. The anſwer is, That the cauſe of the curling of the hair is, great abundance of heat, ſo that if there be much heat in a man, then the hair doth curl and grow upward. And a ſign of this is proved true, becauſe that ſometimes a man doth enter into a Bath ſmooth haired, and afterward by the Bath becometh curled. And therefore the Keepers of Baths have often curled hair, and alſo the Ethiopians and cholerick men. But the cauſe of the ſmoothneſs is the abundance of moiſt humours which tend downward; and a proof of this is, becauſe women for the moſt part, have ſmooth hair, becauſe they have much humidity in them, and ſmall heat.

Q. *Why do women ſhew their ripeneſs by the hair in their privy parts, and not elſewhere, but men by their breaſts?*

A. We anſwer Phyſitian-like, becauſe in men and women there is abundance of humidity in that place, but more in women, becauſe men have the mouth of the bladder in that place where the urine is contained, of the which the hair in the breaſt is ingendered, and about the navel. But of women it is ſaid, That the humidity of the bladder, and of the matrix, or womb, is joyned, and meeteth in that low ſecret place, and therefore is diſſolved and ſeparated in that place through much vapours and fumes, which are the cauſe of hair: And the like doth happen in other places where hair is, and under the arms.

Q. *Why have not women beard?*

A. Becauſe they want heat, as appeareth in ſome effeminate men, who are beardleſs for the ſame cauſe, becauſe they are of the complexion of women.

Q. *Why doth the hair grow in them that are hanged?*

A. Becauſe their bodies are expoſed to the Sun, the which through his heat doth diſſolve all the moiſture into a fume or vapour, of which the hair doth grow and increaſe.

Q. *Why is the hair of the beard thicker and groſſer then elſe-*

where,

where, and the more men are ſhaven, the harder and thicker it groweth?

A. Becauſe according the rule of the Phyſitian, by how much more the humour or vapour of any liquor is diſſolved and taken away, by ſo much the more the humor remaining doth draw to the ſame: and therefore how much the more the hair is ſhaven, ſo much the more the humors gather thither; and of them the hair is engendred, and doth there alſo wax hard.

Q. *Why are women ſmooth and fair in reſpect of men?*

A. The anſwer is, according unto *Ariſt. de Generat. Animal.* Becauſe that in women all humidity and ſuperfluity, which are the matter and cauſe of the hair of the body, is expelled with their monethly terms, the which ſuperfluity remaineth in men, and through vapours do paſs into the hair. And a ſign of this is, becauſe women have ſeldom any running at the noſe, or Impoſthume or Ulcer, but ſuch matter is expelled alſo. And we ſee ſome old women begin to have beards in their old age, that is, after forty or fifty years of age, when their flowers are ceaſed, as *Ariſtotle* doth teach, *de Animal. lib.* 9.

Q. *Why doth man onely, above all other creatures, wax hoary and gray, as* Protagoras *and* Ariſtotle *affirm?*

A. The anſwer, according unto the Philoſopher, is, Becauſe man hath the hotteſt heart of all living creatures: And therefore Nature being more wiſe, leſt a man ſhould be ſuffocated through the heat of his heart, hath placed the heart which is moſt hot, under the brain, which is moſt cold, to the end, that the heat of the heart may be tempred with the coldneſs of the brain; and contrariwiſe, that the coldneſs of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A ſign to prove this, is, becauſe that of all living creatures man hath the worſt breath, if he come to his full age. Furthermore, man doth conſume half his time in ſleeping, which doth proceed from the great acceſs of the coldneſs and moiſture of the brain, and by that means doth want natural heat to digeſt and conſume that moiſtneſs; the

which

which heat he hath ſufficiently in his youth; and therefore in that age is not gray, but in his old age, when heat faileth; and therefore the vapours aſcending from the ſtomach remain undigeſted and unconſumed for want of natural heat, and then putrifie: of which putrifaction of humors, the whiteneſs doth follow, which is called grayneſs, or hoarineſs. Whereby it doth appear, that hoarineſs is nothing elſe but a whiteneſs of the hair, cauſed by the putrification of humours about the roots of the hair, through the want of natural heat in old age. Sometimes alſo grayneſs is cauſed by the naughtineſs of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſture undigeſted, and ſometimes through over great fear or care, as it appeareth in Merchants, Sailers, Thieves: from whence cometh this verſe:

Cura facit canos, quamvis homo non habet annos.

Q. *Why doth red hair grow white ſooner then other?*

A. According to the opinion of *Ariſtotle*, becauſe redneſs is an infirmity in the hair; for it is ingendred of a weak and infirm matter, that is to ſay, of matter corrupted with the flowers of the women, and therefore they wax white ſooner then black hair.

Q. *Why do wolves grow griſly?*

A. The better to underſtand this queſtion, note the difference between grayneſs and griſlineſs; becauſe that grayneſs is cauſed through the defect of natural heat, but griſlineſs through devouring and eating, as *Ariſtotle* witneſſeth, 7 *de Animal.* The Wolf being a devouring beaſt, and a great eater, he letteth it down gluttonouſly without chewing, and that at once enough for three days: of which meat groſs vapours are ingendred in the Wolves body, and by conſequence griſlineſs. Secondly, grayneſs and griſlineſs do differ, becauſe grayneſs is onely in the head, and griſlineſs over all the body.

Q. *Why do horſes grow griſle and gray?*

A. According to *Ariſtotle*, becauſe they are for the moſt part in the Sun: and in his opinion alſo, heat doth accidentally cauſe putrifaction; and therefore of that kind of heat

heat the matter of hair doth putrifie; and by conſequence they are quickly pilld.

Q. *Why do men become bald, and trees fall their leaves in the winter?*

A. *Ariſtotle* doth give the ſame reaſon for both; becauſe that the want of moiſture in both, is the cauſe of the want of the hair, and of the leaves: And this is proved, becauſe that a man becometh bald through Venery, becauſe that lechery is a letting forth of natural humidity and heat. And ſo by that exceſs in carnal pleaſure, moiſture is conſumed, which is the nutriment of the hair, and therefore baldneſs doth enſue. And this is evidently proved in Eunuchs and Women, which do not grow bald, becauſe they do not depart from that moiſtneſs. And thereupon Eunuchs are of the complexion of women. But if you aſk why Eunuchs be not bald, nor have not the gout, as *Hypocrates* ſaith: The anſwer is, according unto *Galen*, becauſe the cauſe of baldneſs is drineſs, the which is not in Eunuchs, becauſe they want their ſtones, the which do miniſter heat unto all the parts of the body, and the heat doth open the pores, the which being open, the hair doth fall.

Q. *Why are not women bald?*

A. Becauſe they are cold and moiſt, which are the cauſe that the hair remaineth; for moiſtneſs doth give nutriment unto the hair, and the coldneſs doth bind the pores,

Q. *Why are baldmen deceitful, according to the verſe?*

Si non vis falli, fugias conſortia calvi.

A. Becauſe baldneſs doth witneſs a cholerick complexion, which is hot and dry; and cholerick men are naturally deceitful, according to that verſe,

Hirſutus, fallax, iraſcens, prodigus, audax.

And therefore it followeth, *à primo ad ultimum*, that bald men are deceitful and crafty.

Q. *Why are not blind men naturally bald?*

A. Becauſe that according unto *Ariſtotle*, the eye hath more moiſture in it, and that moiſture which ſhould paſs through by the ſubſtance of the eyes, doth become a ſufficient nutriment of the hair, and therefore they are ſeldom bald.

Q. *Why*

Q. *Why doth the hair ſtand an end when men are afraid?*

A. Becauſe in the time of fear, the heat doth go from the outward part of the body, unto the inward, to the intent to help the heart, and ſo the pores, in which the hair are faſtened, are ſhut up; after which ſtopping and ſhutting up of the pores, the ſtanding up of the hairs doth follow, as it is ſeen in bruit beaſts, as Dogs, wild Boars, and Peacocks.

Of the Head.

WHy *is a mans head round?*

A. Becauſe this figure is moſt fit to receive any thing into it, as *Ariſtotle* doth affirm, *lib. de Cœl.* and the head doth contain in him the five Senſes. This is alſo ſeen in a material Sphere.

Q. *Why is the head round?*

A. *Ariſtotle* ſaith, Becauſe it doth contain in it the moiſteſt parts of the living creatures; and alſo, becauſe the brain may be defended thereby, as with a ſhield.

Q. *Why is not the head abſolutely long, but ſomewhat round?*

A. To the end the three Creeks and Cells of the brain might the better be diſtinguiſhed; that is, the fancy in the forehead; the diſcourſing or reaſonable part in the middle; and the memory in the hindermoſt part.

Q. *Why doth a man lift up his head towards the heavens, when he doth imagine?*

A. Becauſe the imagination is in the forepart of the head, or brain, and therefore it lifteth up it ſelf, that the Creeks or Cells of the imagination may be opened, and that the ſpirits which help the imagination, and are fit for that purpoſe, having their concourſe thither, may help the imagination.

Q. *Why doth a man when he muſeth, or thinks on things paſt, looks down toward the earth?*

A. Becauſe the Cell, or Creek, which is behind, is the Creek or Chamber of Memory, and therefore that looketh towards Heaven when the Head is bowed down, and ſo that Cell

is opened, to the end that the ſpirits which perfect the memory, ſhould enter in.

Q. *VVhy is not the head fleſhy, like unto the other parts of the body?*

A. Becauſe that according to *Ariſtote*, the Head would be too heavy, and would not ſtand ſtedfaſtly; and therefore it is without fleſh. Alſo a head loaden with fleſh doth betoken an evil complexion.

Q. *VVhy is the head ſubject to aches and griefs?*

A. According unto *Conſtant.* by reaſon of evil humors which proceed from the ſtomach, and aſcend unto the Head, and diſturb the brain, and ſo cauſe the pain in the Head. And ſometimes it proceeds from overmuch filling the ſtomach: Becauſe, according unto the opinion of *Galen*, two great ſinews paſs from the brain to the mouth of the ſtomach, and therefore theſe two parts do ſuffer grief always together. Sometimes the ach doth proceed of drinking ſtrong wine, of fuming meats, as Garlick, or Onions, and ſometime of flegm in the ſtomach, whereof ſpring quotidian Feavers.

Q. *Why have women the head-ach more often then men?*

A. *Albertus* ſaith, That it is by reaſon of their monethly terms, which men are not troubled with; and ſo a moiſt, unclean and venomous fume is diſſolved, the which ſeeking paſſage upward doth cauſe the head to ake.

Q. *Why is the brain white?*

A. There are two anſwers: The firſt, becauſe it is cold, and coldneſs is the mother of white, the Philoſophers do teach. The ſecond, becauſe it may receive the ſimilitude and likeneſs of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Q. *Why are all the Senſes in the head?*

A. Becauſe (as *Albertus* ſaith) the brain is there, of which all the ſenſes do depend, and are directed by it, and by conſequent it maketh all the ſpirits to feel, and by it all the members are governed.

Q. *Why cannot a man eſcape death, if the brain or heart be hurt?*

A. Becauſe the Heart and the Brain are two of the principalleſt parts which concern Life; and therefore if they be hurt,

hurt, there is no remedy left for cure.

Q. *VVhy is the brain moſt moiſt?*

A. Becauſe it may eaſily receive any impreſſion, which moiſture can beſt do, as it appeareth in wax, which doth eaſily receive the print of the ſeal when it is ſoft.

Q. *VVhy is the brain cold?*

A. This is anſwered two ways: Firſt, becauſe that by his coldneſs it may clear the underſtanding of a man, and make it ſubtile. Secondly, that by the coldneſs of the brain the heat of the heart may be tempered: and this is *Ariſtotles* intent, *Lib. de Animal.*

Of the Eyes.

VV*Hy have we one noſe and two eyes?*

A. Becauſe our ſight is more neceſſary for us then the ſmelling: And therefore it doth proceed from the goodneſs of Nature, That if we receive any hurt or loſs of one eye, that yet the other ſhould remain: Unto the which the ſpirit with which we ſee, called *ſpiritus viſivus*; is directed when the other is out, as it is plain in the common perſpective.

Q. *VVhy have children in their youth great eyes, and why do they become ſmaller and leſſer in their age?*

A. According to *Ariſtotle, de Generat.* it proceedeth from the great humidity of the brain, and for the ſame cauſe children are very ſleepy.

Q. *VVhy do black eyes ſee well in the day time, and bad by night?*

A. According to that opinion of *Ariſtotle*, it proceedeth from the want of fire, and from the aſſembling and meeting together of light and humor in the eyes; which are lightned by reaſon of the Sun; which doth lighten the eaſie humor of the eye, and purge it; and in the abſence of the Sun, thoſe humors become dark and black, and therefore the ſight not ſo good.

Q. *Why doth the blewiſh gray eyes ſee badly in the day time, and well by night?*

A. Becauſe (ſaith *Ariſtotle*) grayneſs is light and ſhining

of

of it ſelf, and the ſpirits with which we ſee, are weaked in the day time, and ſtrengthned in the night.

Q. *Why be mens eyes of divers colours?*

A. This proceedeth, ſaith *Ariſtotle*, by reaſon of the diverſity of humors. The eye therefore hath four coverings, and three humors. The firſt covering is called *Conſolidative*, which is the uttermoſt, which is ſtrong and fat. The ſecond is called *an horny skin or covering*, to the likeneſs of an horn, and that is a clear covering. The third is called *uvea*, of the likneſs of a black grape. The fourth is called a *Cobweb*. But according to the opinion of ſome, the eye doth conſiſt of ſeven coverings or skins, and three humours. The firſt humor is called *Albuginous*, for the likeneſs unto the white of an Egg. The ſecond, *Glacial*, that is clear, like unto ice, or cryſtalline. The third, *Vitreous*, that is clear like a glaſs. And that diverſity of humours cauſeth the diverſity of the eyes.

Q. *VVy are men that have but one eye good Archers? and why do good Archers commonly ſhut one eye? And why do ſuch as behold the ſtars, look through a trunk with one eye?*

A. This matter is handled in the perſpective Art, and the reaſon is, as it doth appear in the Book of Cauſes, becauſo that every vertue and ſtrength united and knit together, is ſtronger then it ſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut, is gathered into the other, and ſo the light is fortified in him, and by conſequence, he doth ſee better and certainer with one eye being ſhut, then both being open.

Q. *Why do ſuch as drink much and laugh much, ſhed tears?*

A. Becauſe that whilſt they drink and laugh without meaſure, the air which is drawn in, doth not paſs out through the wind-pipe, and ſo with force is directed and ſent to the eyes, and by their pores paſſing out, doth expell the humors of the eyes; the which humors being ſo expulſed, do bring tears.

Q. *Why do ſuch as weep much, urine but little?*

A. Becauſe (ſaith *Ariſtotle*) the radical humidity of a tear, and of urine, are of one and the ſame nature. And

there-

therefore where weeping doth encreaſe, there urine doth diminiſh. And that they be of one nature is plain to the taſte, becauſe they are both ſalt.

Q. *Why do ſome which have clear eyes ſee nothing at all.*

A. By reaſon of the oppilation and naughtineſs of the ſinews with which we ſee. For the temples being deſtroyed, the ſtrength of the ſight cannot be carried from the brain to the eye, as the Philoſopher doth teach, *Lib. de Sen. & ſenſato.*

Q. *Why is the eye clear and ſmooth, like unto glaſs?*

A. Becauſe the things which may be ſeen, are better beaten back from a ſmooth thing then otherwiſe, that thereby the ſight ſhould be ſtrengthened.

Secondly, I anſwer, It is becauſe the eye is very moiſt above all parts of the body, and of a wateriſh nature: And as the water is clear and ſmooth, ſo likewiſe is the eye.

Q. *Why do men which have their eyes deep in their head, ſee well afar off, and the like of other beaſts?*

A. Becauſe (ſaith *Ariſtotle*, 2 *de Gener. Animal.*) the force and power by which we ſee, is diſperſed in them, doth go directly to the thing which is ſeen.

And this is proved by a ſimilitude, becauſe that when a man doth ſtand in a deep ditch, or well, he doth ſee in the day time, ſtanding in thoſe places the ſtars of the Firmament, as *Ariſtotle* doth teach in his Treatiſe *de Forma ſpeculi*, becauſe that then the power of the ſight and the beams are not ſcattered.

Q. *Wherefore do thoſe men which have their eyes far out, and not deep in their heads, ſee but meanly, and not far diſtant?*

A. Becauſe (ſaith *Ariſtotle*) the beams of the ſight which paſs from the eye, are ſcattered on every ſide, and do not go directly unto the thing that is ſeen, and therefore the ſight is weakened.

Q. *Why are many beaſts born blind, as Lyons whelps, and Dogs whelps?*

A. Becauſe ſuch beaſts are not as yet of perfect ripeneſs and maturity, and the courſe of nutriment doth not work in them. And this is proved by a ſimilitude of the Swallows,

lows, whose eyes, if they were taken out when they are little ones in the nest, would grow again. And this is plain in many other beasts which are brought forth before their time, as it were dead; as Bears-Whelps. And this reason doth belong rather to the Perspective than the Natural Philosopher.

Q. *Why do the eyes of a woman that hath her flowers, stain a new glass, as* Arist. *saith*, de Somn. & Virgil. *and this is the like Problem, Why doth a Basilisk kill a man with his sight?*

A. To the first the answer is, That when the flowers do run from a woman, then a most venomous air is dissolved in them, which doth ascend unto the womans head; and she having grief of her head, doth cover it with many veils and kerchiefs: And because the eyes are full of small insensible holes, which are called Pores, there the air seeketh a passage, and so doth infect the eyes, which are full of blood. And their eyes do appear also dropping, and full of tears, by reason of the evil vapour that is in them: and those vapours are incorporated and multiplyed until they come unto the glass before them: And by reason that such a glass is very sound, clear and smooth, it doth easily receive that which is unclean.

To the second it is answered, That the Basilisk is a very venomous and infected beast, and that there pass from his eyes venomous vapours, which are multiplyed unto the thing which is seen by him, and even unto the eye of man: The which venomous vapours of humours entring into the body, do infect him, and so in the end the man dieth. And this is also the reason why the Basilisk looking upon a Shield perfectly, well made with fast clammy pitch, or any hard smooth thing, doth kill himself, because the humours are beaten back from this smooth hard thing unto the Basilisk, by which beating back he is killed. And the like is said of a woman when she hath her monthly disease: whereof it followeth, that some old women do hurt themselves when they look upon glasses, or other firm or solid things, in the time of their terms.

Q. *Why is not the sparkling of Cats-eyes and Wolves-eyes seen in the light, but in the dark?*

A. Becauſe that the greater light doth darken the leſſer, and therefore in a greater light that ſparkling cannot be ſeen: but the greater the darkneſs is, the eaſier it is ſeen, and is made more ſtrong and ſhining; becauſe it is not then hindred by a greater external light which might darken it.

Q. *Why doth a man beholding himſelf in a glaſs, preſently forget his own diſpoſition?*

A. The Anſwer is made in *lib. de forma ſpeculi*, That the Image ſeen by the glaſs doth repreſent it ſelf weakly and indirectly to the power of the ſight: and becauſe it is repreſented weakly, it is weakly alſo apprehended, and by conſequence is not long retained.

Q. *Why is the ſight recreated and refreſhed by a green colour, as this Verſe ſheweth?*

Fons ſpeculum, gramen oculis ſunt alleviamen.

A. Becauſe the green colour doth meanly move the inſtrument of ſight, and therefore doth comfort the ſight; but thus doth not black nor white colours; becauſe theſe colours do vehemently ſtir and alter the organ and inſtrument of the ſight, and therefore make the greater violence: but by how much the more violent the thing is which is felt or ſeen, the more it doth deſtroy and weaken the ſenſe, as *Ariſtotle* doth teach, *lib. 2. de animal.*

Of the Noſe.

W*Hy doth the Noſe ſtand out further then other parts of the body?*

A. There are two Anſwers; the firſt, Becauſe the Noſe is as it were the ſink of the brain, by the which the flegm of the brain is purged; and therefore it doth ſtand forth, leſt the other parts ſhould be defiled. The ſecond (according to *Conſtant.*) is, becauſe the Noſe is the beauty of the face, and therefore it doth ſhew it ſelf and ſhine. It doth ſmell alſo, and adorn the face, as *Boetius* ſaith, *de diſcip. Schol.*

Q. *Why hath Man the worſt ſmell of all other living creatures, as it doth appear*, lib. 2. de animal.

A. Becauſe that Man (as the Commentator ſaith) in reſpect

ſpect of his quantity, hath the moſt brain of all creatures: And therefore by that exceeding coldneſs and moiſtneſs, the brain wanteth a good diſpoſition, and by conſequence the ſmelling, ſeeing the inſtrument is not good, as *Ariſtotle* and *Themiſtocles* do teach. Yea, ſome men there be which do not ſmell at all.

Q. *Why doth the Vulture or Cormorant ſmell very well, as the Comentator doth ſay?*

A. Becauſe they have a very dry brain; and therefore the air carrying the ſmell, is not hindred by the humidity of the brain, but doth preſently touch his inſtrument: And therefore he ſaith, That the Vultures, Tygres, and other beaſts, came five hundred miles to the dead bodies after a Battel in *Greece*.

Q. *Why did Nature make the Noſtrils?*

A. For three commodities. Firſt, becauſe that the mouth being ſhut, we draw breath in by the noſtrils, to refreſh the heart with. The ſecond commodity is, becauſe that the air which proceedeth from the mouth, doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomack; but that which we breath from the noſe, is not ſo noiſom. The third is, becauſe the flegm which doth proceed from the brain, is purged by them.

Q. *Why do men ſneeze?*

A. Becauſe that the expulſive vertue or power, and the ſight ſhould thereby be purged, and the brain alſo from ſuperfluities; becauſe that as the lungs are purged by coughing, ſo the ſight and brain by ſneezing; and thoſe which ſneeze oft, are ſaid to have a ſtrong brain: and therefore the Phyſitians give ſneezing Medicaments to purge the brain: and ſuch ſick perſons as cannot ſneeze, die quickly, becauſe it is a ſign their brain is wholly ſtuffed with evil humours which cannot be purged.

Q. *Why do ſuch as are Apoplectick ſneeze; that is, ſuch as are ſubject eaſily to bleed?*

A. Becauſe the paſſages and ventricles of the brain are ſtopped in them; and if they could ſneeze, their Apoplexy would be looſed.

Q. *VVhy doth the heat of the Sun provoke ſneezing, and not the heat of the fire?*

A. Becauſe the heat of the Sun doth onely diſſolve, and not conſume, and therefore the vapour diſſolved, is expelled by ſneezing; but the heat of the fire doth diſſolve and conſume, and therefore doth rather conſume ſneezing than provoke.

Of the Ears.

W*Hy do all beaſts move their ears, and not a man?*

A. Becauſe there is a certain muſcle near unto the jaw, which doth hinder motion in the ear, and therefore that muſcle being extended and ſtretched, men do move their ears, as it hath been ſeen in divers men; but all beaſts do uſe that muſcle, or fleſhy ſinew, and therefore do move their ears.

Q. *Why is Rain prognoſticated by the pricking up of the Aſſes Ears?*

A. Becauſe the Aſs is a very melancholly beaſt, and it proceedeth from melancholly, that he doth foreſee Rain to come. In the time of Rain all beaſts do prick up their ears, and therefore the Aſs perceiving that it will Rain, doth prick up his ears before it come.

Q. *Why have ſome beaſts no ears?*

A. *Ariſtotle* doth anſwer and ſay, That Nature doth give unto every thing that which is fit for it; but if ſhe ſhould have given birds ears, their flying would have been hindred by them. Likewiſe fiſh do want ears, becauſe they would hinder their ſwimming; and have onely certain little holes through which they do hear, as *Ariſtotle* doth declare by the Sea-calf.

Q. *Why have Bats ears, ſeeing they ſeem to be birds?*

A. Becauſe they are partly birds in nature in that they do fly, by reaſon whereof they have wings; and partly they are hairy, becauſe they are Mice, and therefore Nature, as being wiſe, gave them wings.

Q. *Why hath only man round ears?*

A. Becauſe the ſhape of the whole & of the parts ſhould be

be unproportionable, & especially in things of one nature; for as a drop of water is round, so the whole water, as *John de sacro Bosco* doth prove. And so because a mans head is round, the ears incline towards the same figure; but the heads of beasts are somewhat long, and so the ears are drawn into length also.

Q. *VVhy did Nature give living creatures ears?*

A. For two causes. 1. Because with them they should hear. 2. Because that by the ears cholerick superfluity is purged; for as the head is purged of flegmatick superfluity by the nose, so from cholerick by the ears.

Of the Mouth.

W*Hy hath the Mouth lips to compass it?*

A. According unto *Const.* because the lips do cover and defend the teeth, for it were unseemly that the teeth should alwayes be seen. Another answer is, that the teeth are of a cold nature, and would therefore be easily hurt, if they were not covered with the lips. Another moral reason is, because a man should not be too hasty of speech.

Q. *Why hath a man two eyes, two ears, and but one mouth?*

A. Because a man should speak but little, and see & hear much. And withal *Aristotle* doth say, that the hearing is the sense with which learning is gotten; and he saith, that the light doth shew us the difference of many things; and *Seneca* doth agree unto this, affirming, That Nature hath environed the tongue with a double cloister, the teeth and lips, and hath made the ears open and wide; and hath given us but one mouth to speak little, though we hear much.

Q. *Why hath a man a Mouth?*

A. For many commodities. 1. Because the mouth is the gate and door of the stomack. 2. Because the meat is chewed in the mouth, and prepared and made ready for the first digestion; although *Avicen* doth hold that the first digestion is made in the mouth. 3. Because that the air is drawn into the hollow of the mouth, for the refreshing of the heart, is made more pure and subtil. And for many other causes, which shall hereafter appear.

Q. *Why are the Lips moveable?*

A. Becauſe of forming the voice and words, which cannot be perfectly done without them. For as without *a, b, c,* there is no writing, ſo without the Lips no voice can well be formed.

Q. *Why do men gape?*

A. This gloſs upon the laſt part of *Hipocrates* his *Aphoriſms* ſaith, That it proceedeth of wearineſs. As when a man ſitteth among ſuch as he doth not know, whoſe company he would willingly be rid of. *Secondly*, Gaping is cauſed of the thick fumes and vapours which fill the jaws, by the expulſion of which is cauſed the ſtretching out, and extenſion of the jaws, and opening of the mouth, which is called Gaping.

Q. *Why doth a man gape when he ſeeth another man gape?*

A. This proceedeth of the imagination, And this is proved by a ſimilitude; for an Aſs is *animal valde ſenſibile*, by reaſon of his melancholly, becauſe he doth retain his ſuperfluity a long time, and would neither eat nor piſs, unleſs he ſhould hear another piſs. And ſo a man doth gape through imagination when another man doth gape.

Of the Teeth.

W*Hy do the Teeth onely, amongſt all other Bones, feel with the ſenſe of feeling?*

A. Becauſe (as *Avicen* and *Galen* do ſay) they might diſcern of heat and cold which hurt them, which other bones need not.

Q. *Why have men more Teeth then women?*

A. By reaſon of the abundance of heat and blood, which is more in men then in women.

Q. *Why do Teeth grow to the end of our life, and not the other bones?*

A. Becauſe otherwiſe they ſhould be conſumed with chewing and grinding.

Q. *Why do Teeth only come again when they fall or be taken out, and other bones taken away grow no more?*

A. Becauſe that according unto *Ariſtotle*, all other bones

are

are ingendred of the humidity which is called Radical, and ſo they breed in the Womb of the Mother: but the Teeth are ingendred of nutritive humidity, which is renewed and increaſed from day to day.

Q. *Why do the fore-teeth fall in youth, and grow again, and not the cheek teeth?*

A. This proceedeth of the defect of matter, and of the figure, becauſe the fore-teeth are ſharp, and the other broad. But according to *Ariſtotle*, there is another anſwer, that is, that it is the office of the fore-teeth to cut the meat, and therefore they are ſharp; and the office of the other to chew the meat, and therefore they are broad in faſhion, which is fitteſt for that purpoſe.

Q. *Why do the fore-teeth grow ſooneſt?*

A. Becauſe we want them ſooner in cutting, than the other in chewing.

Q. *Why do teeth grow black in the old age of living creatures?*

A. This proceedeth of the corruption of the meat, and the corruption of flegm, with a naughty choſerick humour.

Q. *Why are Colts teeth yellow, and of the colour of ſaffron, when they are young, and wax white when they be old?*

A. *Ariſtotle* ſaith, That a Horſe hath abundance of watry humors in him, which in his youth are digeſted and converted into groſneſs; but in old age heat is diminiſhed, and the watry humors remain, whoſe proper colour is white.

Q. *Why did nature give living creatures teeth?*

A. *Ariſtotle* ſaith (*lib. de generat. animal.*) to ſome to fight with, and for defence of their life; as unto Wolves and Boars; unto ſome to eat with, as unto Horſes; unto ſome for the forming of their voice, as unto men, as it appeareth by the Commentary in the books *de animal.*

Q. *Why do horned beaſts want their upper cheek-teeth?*

A. According to *Ariſtotle* in his book *de animal.* horns and teeth are cauſed of the ſelf-ſame matter; that is, of nutrimental humidity; and therefore the matter which paſſeth into horns, turneth not into teeth, and therefore the upper teeth want. And ſuch beaſts, according unto *Ariſtotle*, cannot chew well; whereupon for want of teeth they have two ſto-

macks by consequence, & so do chew their meat twice: and they do first convey their meat into the first stomach, or belly, and then return from whence it came, and chew it.

Q. *Why are some creatures brought forth with teeth, as Kids and Lambs; and some without, as Men?*

A. Nature doth not want in things necessary, nor abound in things superfluous; and therefore because these beasts not long after they be fallen, do need teeth, are fallen with teeth: but men are nourished with their mothers dugs for a time; and therefore for a time want teeth.

Q. *Why have not Birds teeth?*

A. Because the matter of teeth passeth into their beak, and therefore there is their digestion: Or else it is answered, That although they do not chew with teeth, yet their head in digestion doth supply the want of teeth.

Of the Tongue.

W*Hy is the tongue full of pores?*

A. According to *Aristotle de anima.* because the tongue is the means whereby we taste; and through the mouth in the pores of the tongue, the taste doth come into the sense of tasting. Otherwise it is answered, That a frothy spittle is sent into the mouth by the tongue from the lungs, moistning the meat, and making it ready for the first digestion; and therefore the tongue is full of pores, because may have passing through it.

Q. *Why doth the tongue of such as are sick of Agues, judge all things bitter?*

A. Because the stomach of such persons is filled with choleriek humours; and choler is very bitter, as it appeareth by the Gall; and therefore this bitter fume doth infect the Tongue; and so the Tongue being full of these tastes, doth judge them bitter, although the bitterness be not in the meat, but in the tongue.

Q. *Why doth the tongue water when we hear sowre and sharp things named?*

A. Because the imaginative vertue or power is of greater force than the power and faculty of tasting; and when we imagine

imagine of a taſte, we conceive it by the power of taſting, as by a mean, becauſe there is nothing felt by the taſte, but by the mean of that ſpittle, then the tongue doth water.

Q. *Why do ſome ſtammer, and ſome liſp?*

A. This happeneth for many cauſes. Sometimes through the moiſtneſs of the tongue and brain, as in children, which cannot ſpeak plainly, not pronounce many letters. Sometimes it happeneth by the reaſon of ſhrinking of certain ſinews which are corrupted with flegm; for ſuch ſinews there be which go to the tongue.

Q. *Why are the tongues of Serpents and mad Dogs venomous?*

A. Becauſe of the malignity and fumoſity of the venomous humour which doth predominate in them.

Q. *Why is a Dogs tongue fit and apt for Medicine, and contrariwiſe an Horſes tongue peſtiferous?*

A. 'Tis by reaſon of ſome ſecret property; or elſe it may be ſaid that the tongue of a Dog is full of pores, and ſo doth draw & take away the viſcoſity of the wound. Some ſay that a Dog hath by nature ſome humors in his tongue, with the which by licking he doth heal; the contrary is in a Horſe.

Q. *Why is ſpittle white?*

A. By reaſon of the continual moving of the tongue, where of heat is ingendred, which doth make white this ſuperfluity, which is ſpittle, as it is ſeen in the froth of water.

Q. *Why is ſpittle unſavoury and without taſte?*

A. If it had a certain determinate taſte, then the tongue would not taſte at all, but ſhould only have the taſte of ſpittle, and ſo could not receive other taſtes.

Q. *Why doth ſpittle of one that is faſting heal an Impoſtume?*

A. Becauſe (according to *Avicen*) it is well digeſted and made ſubtile.

Q. *Why do ſome abound in ſpittle more than others?*

A. This doth proceed of a flegmatick complexion, which doth predominate in them; & therefore the Phyſician doth ſay, that ſuch ſhould take heed of a quotidian ague, which ariſeth from the predominacion of flegm. The contrary in thoſe that ſpit little, becauſe choler abounds in them, which conſumes the humidity of the body; and ſo the defect of ſpittle is a ſign of a Feaver.

Q. *Why*

Q. *Why is the ſpittle of a man which is faſting, more ſubtil than of one who is full?*

A. Becauſe that that Spittle is without the viſcoſity of meat, which is wont to make the Spittle of one who is full, groſs, and thick.

Q. *From whence proceedeth the ſpittle of man?*

A. From the froth of the Lungs, which according unto the Phyſitians, are the ſeat of flegm.

Q. *Why are ſuch beaſts as often go together for generation, very full of foam and froth?*

A. Becauſe that when the Lights and the Heart are in a great motion of Luſt, therefore there is ingendred in them much frothy matter.

Q. *Why have not Birds Spittle?*

A. Becauſe they have very dry Lungs, according unto *Ariſtotle*, in his fifth Book *De animal.*

Q. *Why do ſuch as are called* Epileptici, *that is, ſuch as are overwhelmed, and as it were drowned in their own blood, and are diſeaſed, ſavour badly and corruptly?*

A. The anſwer, according to the Phyſitians is, becauſe the peccant matter lieth in the head; but if he do vomit, then the matter is in the Stomach: but if he piſs much, then the matter is in the paſſage of the urine; but if they begin to have ſeed, then it is in the veſſels of the ſeed; and according unto this the Phyſitians do purge them.

Q. *Why doth the Tongue loſe ſometime the uſe of ſpeaking?*

A. The Anſwer is, out of *Hippoc.* that this doth happen through a Palſie of Apoplexy, that is, a ſudden effuſion of blood, and of a groſs humour, and ſometimes alſo by the infection of *Spiritus animalis* in the middle cell of the brain, which hinders that the ſpirit is not carried to the tongue; & ſo is *Galens* meaning: for by the expreſſion of the tongue, many actions of divers paſſions are made manifeſt.

Of the Roof of the Mouth.

W*Hy are the Fruits before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

A. Naughty reliſh in taſte proceedeth of coldneſs, & want of heat in groſs & thick humidity; but a ſweet taſte proceed-

the

eth of a ſufficient heat, and therefore in the ripe fruit the humidity is ſubtil through the heat of the Sun, and therefore ſuch fruits are commonly ſweet; but before they be ripe, the humidity is groſs or ſubtil for want of heat, and therefore then the fruit is bitter and ſowre.

Q. *Why be we rather delighted with ſweet taſtes, than with bitter, or any other?*

A. Becauſe nature is delighted with ſweetneſs. The reaſon is, becauſe a ſweet thing is hot & moiſt, & through his heat doth diſſolve & conſume ſuperfluous humidities, & by this humidity immundicity is waſh'd away: but a ſharp eager taſt by reaſon of the cold which predominates in it, doth bind over-much, & prick and offend the parts of the body in purging. And therefore we do not delight in that taſte, becauſe the Phyſitians counſel us to eat nothing that is bitter in the ſummer, nor in a great heat; and the reaſon is, becauſe bitterneſs doth breed heat; but we ſhall eat bitter things in winter only. And therefore *Ariſtotle* doth ſay, that ſweet things are grateful unto Nature, and do greatly nouriſh.

Q. *Why doth a ſharp taſte, as of Vinegar, provoke appetite rather than any other?*

A. Becauſe it is cold, and doth cool. Now it is the nature of cold to deſire and draw, and therefore is cauſe of appetite. Mark, that there are nine kinds of taſtes; three which proceed from heat, three from cold, and three from a temperate mean.

Q. *Why do we draw in more air than we breath out?*

A. *Ariſt.* & *Albertus*, in his book *de motu cordis*, do anſwer, that much air is drawn in, and is turned into nutriment, and with the vital ſpirits is contained in the lungs. And therefore a beaſt is not ſuffocated, ſo long as he receives air with the lungs, in which ſome part of the air remaineth alſo.

Q. *Why doth the air ſeem to be expelled & put forth, ſeeing that indeed the air is inviſible, by reaſon of its rarity and thinneſs?*

A. Becauſe the air which is received in us, is mingled with vapors & fumoſity of the heart, by reaſon wherof it is made thick, & ſo is ſeen. And this is proved by experience, becauſe that in winter we ſee our breath, becauſe the coldnes of the

air

air doth bind the breath mixed with fumosities, and so it is thickned and made grosse, and by consequence it is seen.

Q. *Why have some men stinking breath?*

A. The answer is, according to the Physicians, because there doth arise evil fumes from the stomack; and sometimes it doth proceed from the corruption of the airy parts of the body, as of the lungs. And the breath of Lepers is so infected, that it doth poyson the birds which are near them; because the inward parts are very corrupt, as appears by *Const. de sin.* because Leprosie is a nourishment of all the parts of the body, together with a corrupting of them; and it doth begin in the blood, and exterior members of the body.

Q. *Why be Lepers hoarse?*

A. Because that in them the instruments vocal are corrupted, that is, the Lights.

Q. *Why do men become hoarse?*

A. Because of the rhume descending from the brain, filling the conduits of the lights; or sometimes through some imposthumes in the throat, or rhume gathering in the neck.

Q. *Why have females of all living creatures the shrileſt voice, a Crow only excepted, & a woman shriler then a man & smaller?*

A. According to *Aristotle*, by reason of the composition of the veins & vocal arteries, that is, when the air enters in; by which veins and arteries the voice is formed, as appears by a similitude, because a small pipe sounds shriller then a great. And also in women, because the passage where the voice is formed, is made narrow & strait by reason of cold, it being the nature of cold to bind; but in men that passage is open and wider through heat, because it is the property of heat to open and dissolve. And it proceedeth in women through the moistnesse of the lungs, and weakness of heat. Young men, and diseased, have sharp and shril voices for the same cause. And this is the natural cause why a man-child at his birth-time doth cry *a*, *i*, which is a bigger sound, and the female *e*, which is a slender sound, as it pleaseth *Libertinus*, when he saith, *Masculus a profert.*

Q. *Why doth the voice change in men and women? in men at 14, in women at 12; in men when they begin to yeeld seed, in women when breasts begin to grow, as* Arist. *sayes* l. de animal.

A. Be-

A. Becauſe then, ſaith *Ariſtotle*, the beginning of the voice is ſlackned and looſned; and he proves this by a ſimilitude of a ſtring of an Inſtrument let down or looſed, which gives a great ſound. He proves it another way, becauſe creatures which are gelded, as Eunuchs, Capons, *&c.* have ſofter and ſlenderer voices than others, by reaſon they want ſtones.

Q. *Why do men become hoarſe by looking on a Wolf?*

A. The anſwer, according to *Ariſtotle*, is, becauſe a Wolf, is a very cold beaſt in the brain, and thereupon hath a very heavy head; if then the ſpirit of the ſight, or beam, be directed, and go towards the Wolf, it doth draw ſome coldneſs from him to the breaſt, and then of that coldneſs the breaſt is ſtraitned, where the inſtruments are, by which the voice is formed, becauſe the Wolf cannot ſend forth any other fumoſities; and they being breathed out into the air, the air next to him is infected, and the next air by that air, and ſo another air, until it come to the man, and ſo it makes him hoarſe by cloſing the vocal artery or windpipe. And it hath been already ſaid, that a Wolf is a very ravenous and devouring beaſt, and doth eat as much at once as will ſerve him for three dayes; and therefore by opening his mouth doth caſt forth raw and groſs humors undigeſted, by which the next air to him is infected, and ſo the next to it, until it come to the looker on, ſo doth infect like the Baſilisk, which caſteth forth venomous airs, and infecteth men by the eyes.

Q. *Why is not a Wolfe hoarſe when a Man looks on him?*

A. Becauſe a Man is not ſo cold as a Wolf, nor of ſo malignant a quality. And for the like reaſon this Problem is moved.

Q. *Why doth a Man which is ſlain bleed, when he is ſeen of him who killed him?*

A. This proceeds of a divine cauſe, and not of a natural; becauſe this blood calleth for revenge againſt the Murderer: but if there be any natural cauſe of it, it's this: the committer of this wicked fact calling it to mind, is very ſorry for it, and repents him of it, and is in anguiſh of mind, and in a great heat, through the ſtrong imagination he hath conceived, and by that means all his ſpirits do ſtir and boyl, and repair into the inſtrument of the ſight, and ſo go out by the

the beams of the ſight of the eyes, unto the wounds which are made, which if they be freſh, do preſently fall a bleeding. *Secondly*, This is done by help of the Air which is breathed in, which being drawn from the wound, cauſed it to bleed.

Q. *VVhy do the ſmall Birds ſing more and lowder than great ones, as appeareth in the Lark and Nightingale?*

A. Becauſe the ſpirits of ſmall Birds are ſubtil and ſoft, and the organ or conduit ſtrait, as appeareth in a Pipe, and therefore follow eaſily any deſire, and ſo do ſing very ſoft.

Q. *VVhy doth the Male ſing more than the Female, as it appeareth in all living Creatures?*

A. It proceedeth from the deſire of Carnal Copulation, becauſe that then the ſpirits are moved throughout all the body with the aforeſaid appetite and deſire. And, ſpeaking generally, the Females are colder than the Males.

Q. *VVhy do Bees, VVaſps, Flyes, Locuſts, and many other ſuch like beaſts make a noiſe, ſeeing they have no lungs, nor inſtruments of the voice?*

A. According unto *Ariſtotle*, there is in them a certain ſmall skin, which when the air doth ſtrike, it cauſeth the ſound, and therefore there is a ſtrange ſound.

Q. *VVhy do not Fiſh make a ſound?*

A. Becauſe, that according unto *Ariſtotle*, they have no Lights, but only Gills, nor yet a Heart; and therefore they need not the drawing-in of the air, and by conſequence they make no noiſe, becauſe that (as ſayes *Ariſtotle*) a voice is a percuſſion of the air which is drawn.

Of the Neck.

WHy hath a living Creature a Neck?

A. Becauſe the neck is the ſupporter of the head, as *Ariſtotle* teacheth; and therefore the neck is the middle between the head & the body, to the intent that by it, and by its ſinews, as by certain means and wayes, motion and ſenſe of the body might be conveyed throughout all the body; and that by means of the neck, as it were by a diſtance, the heart which is very hot, might be ſeparated from the brain.

Q. *VVhy do ſome beaſts want Necks, as Serpents and Fiſhes?*

A. Becauſe ſuch Beaſts want a heart, and therefore they do

do want that diſtance which we have ſpoken of: or elſe we anſwer, they have a neck in ſome inward part of them, but it's not diſtinguiſh'd outwardly from the heart to the head.

Q. *Why is the Neck full of Bones and Joynts?*

A. Becauſe it may bear and ſuſtain the head the ſtronger. And alſo, becauſe the back-bone is joyned to the brain in the neck, and from thence it receiveth marrow, which is of the ſame ſubſtance with the brain.

Q. *Why have ſome Beaſts long Necks, as Cranes, Storks, and ſuch like?*

A. Becauſe ſuch beaſts do ſeek their living in the bottom of the Water, and therefore have ſuch necks; and ſome beaſts have ſhort necks, as Sparrow-Hawks, *&c.* becauſe ſuch are ravenous beaſts, and therefore for ſtrength have ſhort necks; as appeareth in the Ox, which hath a ſhort neck, and therefore ſtrong.

Q. *Why is the Neck hollow, and eſpecially before, about the tongue?*

A. Becauſe there be two paſſages, whereof the one doth carry the meat unto the nutritive inſtrument, as to the ſtomack and liver, and is called of the Greeks *Oeſophagus*; and the other is the wind-pipe.

Q. *Why is the Artery made with rings and circles?*

A. The better to bow, and give a good ſounding again.

Q. *Why doth a Chicken move a good ſpace after his head is off, and a man beheaded never ſtirreth?*

A. Becauſe a Chicken, and ſuch like, have ſtreight ſinews and arteries, and therefore the ſpirit of moving continueth long after the head is off: but Men, and many Beaſts, have long and large ſinews and arteries, and therefore the motive ſpirits do quickly depart from them, and ſo by conſequence cannot move their bodies.

Of the Shoulders and Arms.

W*Hy hath a man Shoulders and Arms?*

A. To give and carry burdens, according to *Ariſt.*

Q. *Why are his Arms round?*

A. For the ſwifter and ſpeedier work, becauſe that figure is fitteſt to move.

Q. *Why*

Q. *Why are his Arms thick?*

A. Becauſe they ſhould be ſtrong to lift & bear burdens, to thruſt and give a ſtrong blow: ſo their bones are thick, becauſe they contain much marrow, for fear they ſhould be eaſily corrupted and marred; but marrow cannot ſo well be contained in ſmall bones, as in great.

Q. *Why do ſuch as are diſeaſed and in grief, uncover and cover their arms; and ſuch alſo as are in an agony?*

A. Becauſe ſuch are near unto death; and it is a ſign of death, by reaſon of great grief, which cauſeth that uncovering, as *Hippocrates* doth teach, *lib Prognoſt.*

Q. *Why doth the arms become ſmall and ſlender in ſome ſickneſs, as in madmen, and ſuch as are ſick of the Dropſie?*

A. Becauſe all the parts of the body do ſuffer the one with the other; and therefore one member being in grief, all the humors do concur and run thither, to give ſuccor and help to the aforeſaid grief: For when the head doth ake, all humors of the arms do run to the head; and therefore the arms become ſmall and ſlender, becauſe they want their proper nutriment.

Q. *Why have bruit Beaſts no arms?*

A. Their fore-feet are inſtead of arms, & in their place. Or elſe we may anſwer more fitly, becauſe all Beaſts have ſome parts for their defence, and to fight with; as the Wolf his teeth, the Cow her horn, a Horſe his hinder feet, Birds their beak and wings; but only Man hath his arms.

Of the Hands.

Q. *VVhy hath a Man Hands, and an Ape alſo, which is like unto a Man?*

A. The hand is an inſtrument which a man doth eſpecially make uſe of, becauſe many things are done by the hands, and not by any other part, as *Ariſtotle* doth teach.

Q. *VVhy are ſome men ambo-dexter, that is, uſing the left hand as well as the right?*

A. By reaſon of the great heat of the heart, and for the hot bowing of the ſame; for that is it which maketh a man as nimble of the left hand as of the right; and without doubt ſuch are of good complexion.

Q. *Why are not Women ambo-dexter as well as men?* Hipp. Ult. part. Aphoriſ.

A. Be-

A. Becauſe, as *Galen* ſaith, a woman in health that is moſt hot, is colder than the coldeſt man in health; I ſay, in health, for if ſhe have an Ague, ſhe is accidentally hotter than a man.

Q. *Why are the fingers full of joynts?*

A. To be the more fit and apt to receive, and keep the things received.

Q. *Why hath every finger three joynts, and the thumb but two?*

A. The thumb hath three, but the third is joyned unto the arm, and therefore is ſtronger than the other fingers; and is bigger in ſtrength, ſeeing it is alſo in quantity; and is called *Pollux*, *à polleo*, that is, to excel in ſtrength.

Q. *Why are the fingers of the right hand more nimble than the fingers of the left, as* Ægidius *ſaith?*

A. It proceedeth from the heat which doth predominate in thoſe parts, which cauſeth great agility.

Q. *Why are the fingers thicker before meat than after, as* Albertus *ſaith?*

A. According to the Phyſicians, becauſe a man which is faſting is full of bad humors, & divers fumoſities which puff up the parts of the body, & the fingers alſo: but when thoſe humors are expulſed through meat, the fingers become more ſlender. And for the ſame reaſon a man which is faſting is heavier than when he hath meat in his belly, as is moſt plain in faſters. Another reaſon may be given, that is, becauſe that after meat the heat departeth from the outward parts of the body unto the inward, to help digeſtion; and therefore the outward and external parts become ſlender: but after the digeſtion is made, the blood runneth again to the exterior parts, and then they become great again.

Q. *Why are ſome men left-handed?*

A. Becauſe the heart ſendeth out heat unto the right ſide, but more unto the left; and doth alſo work a ſlenderneſs and ſubtility in the left-ſide.

Of the Nails.

From whence do the Nails proceed?

A. Of the fumoſity and humors, which are reſolved and go into the extremities of the fingers, and there are dryed through the power of the external air, and brought to the hardneſs of a horn.

Q. *Why do the nails of old men grow black and pale?*

A. Becauſe the heat of the heart decayeth, which decaying, their beauty decayeth alſo.

Q. *Why are men judged to be of good or evil complexion by the diſpoſition of their nails?*

A. Becauſe they give witneſs of the goodneſs or badneſs of the heart, and therefore of the complexion: for if they be ſomewhat red, they betoken choler well tempered; but if they be inclined to red ſomewhat to blackneſs, they betoken a ſanguine complexion: but if they be yellowiſh or black, they ſignifie melancholly.

Q. *Why do white ſpots appear in the nails?*

A. Through the mixture of flegm with the nutriment.

Of the Breaſt.

W*Hy is the breaſt hollow?*

A. Becauſe there is the ſeat of the ſpiritual and aerial members, which are moſt noble, as the Heart and Lights; and therefore becauſe theſe might be kept from hurt, it was neceſſary the breaſt ſhould be hollow.

Q. *Why hath a Man the broadeſt breaſt of all living creatures?*

A. Becauſe the ſpirits of Man are weak and ſubtile, and therefore do require a ſpacious place wherein they are contained, as the breaſt is.

Q. *Why are the breaſts of Beaſts round?*

A. Becauſe they be in continual motion, and that figure is fitteſt for motion, as *Ariſtotle* ſaith, 4. *Phyſ.*

Q. *Why do we draw thoſe things we love unto our breaſts?*

A. Becauſe the firſt and chiefeſt part of the heart is under the breſt; and therefore that which the heart doth love, we draw to the breaſt, by reaſon of the neighbourhood it hath with the heart, ſo applying the thing loved unto the lover.

Q. *Why have Women narrower breaſts than Men?*

A. Becauſe there's more heat in Men, which doth naturally move to the uppermoſt parts of them, making thoſe parts great & large; and therefore a great breſt is a token of courage, as *Ariſtotle* ſaith, declaring this to be true by the Lion and Bull: But in Women cold predominates, which naturally tends downward. And therfore ſaith *Ariſt.* Women oft

fall

fall on their tail, becauſe the hinder parts are groſs & heavy, by reaſon of cold deſcending thither: but a Man commonly falls on his breſt, by reaſon of its greatneſs and thickneſs.

Of the Paps and Dugs.

WHy are Paps placed upon the breaſts?

A. Becauſe the breaſt is the ſeat of the heart, which is moſt hot; and therefore the Paps grow there, to the end that the flowers being conveyed thither, as being near to the heat of the heart, ſhould the ſooner be digeſted & perfected, and converted into the matter and ſubſtance of milk.

Q. *Why are the Paps below the breaſts in Beaſts, and above the breaſts in Women?*

A. Becauſe a Woman goeth upright, and hath two legs only, and therefore if her paps ſhould be below her breaſts, they would hinder her going; but beaſts have four feet, and therefore they are not hindred in their going.

Q. *Why have not Men as great paps and breaſts as Women?*

A. Becauſe a Man hath no monthly terms, and therefore hath no veſſel deputed for them. And yet *Ariſtotle* ſaith, that Men have ſmall paps, & Women have little ſmal ſtones.

Q. *Which paps are beſt for children to ſuck, great ones, or little ones, or the mean between both?*

A. In great ones the heat is diſperſed, & there is no good digeſtion of the milk; but in ſmall ones the power and force is ſtrong, becauſe a virtue united is ſtrongeſt, and by conſequence there is good working and digeſtion of the milk; and therefore the ſmall are better than the great ones, but yet mean ones are the beſt of all, becauſe every mean is beſt.

Q. *Why do the paps of young Women begin to grow great about thirteen or fourteen years of age, as* Albertus *ſaith?*

A. Becauſe that then their terms begin to have courſe and increaſe; and, as *Ariſtotle* ſaith, mens ſeed and womens flowers begin to encreaſe at one age.

Q. *Why do the paps of ſuch women as caſt their child, wax ſoft, as* Hippocrates *ſaith*, part 2. Aphor.

A. Becauſe then the flowers have no courſe to the teats, by which the young one is nouriſhed, but follow their ordinary courſe, and therefore they wax ſoft.

Q. *Why hath a woman which is with child of a Boy, the right pap harder than the left?*

A. Becauſe the male child is conceived in the right ſide of the mother, as *Hippocrates* ſaith, and therefore the flowers do run to the right pap, and make it hard.

Q. *Why doth it ſhew weakneſs of the child when the milk doth drop out of the paps before the woman be delivered?*

A. According to *Ariſtotle*, becauſe the milk is the proper nutriment of the child in the womb of the mother, and therefore if the milk run out, it is a token that the child is not nouriſhed, and therefore is weak.

Q. *Why doth the hardneſs of the paps betoken the health of the child in the womb?*

A. Becauſe the flowers are converted into milk, and that milk doth ſufficiently nouriſh the child, and thereby the ſtrength is ſignified.

Q. *Why hath a woman but two paps, and ſome bruit beaſts, ten or more?*

A. Becauſe for the moſt part a woman hath but one child, either boy or girl, and therefore one pap is ſufficient, or two; but beaſts having many young ones, therefore ſo many teats.

Q. *Why be womens paps hard when they be with child, and ſoft at other times?*

A. They ſwell then and are puffed up, becauſe the much moiſture which proceedeth from her flowers, doth run into the paps, which at other ſeaſons remaineth in the matrix or womb, and is expelled by the place deputed for that end.

Q. *By what means doth the milk of the paps come to the matrix or womb?*

A. According to *Hippocrates*, becauſe there is a certain knitting and coupling of the paps with the womb, and there are certain veins which the Midwives do cut in the time of the birth of the child, and by thoſe veins the milk doth flow in at the navel of the children, and ſo they receive nutriment by the navel. Some ſay the child in the womb is nouriſhed at the mouth, but that is falſe, becauſe that ſo he ſhould void excrements alſo: but that is falſe, becauſe it is not ſeen where.

Q. *Why is it a ſign of a male child in the womb, when the milk*

that

that runneth out of the womans breast is thick, and not much; and of a female when it is thin?

A. Because a woman that goeth with a boy, hath great heat in her, which doth perfect the milk & make it thicker: but such as go with a wench have not so much heat, and therefore the milk is undigested and unperfected, and watry, and thin, and will swim above water if it be put into it.

Q. *Why is the milk white, seeing the flowers are red which it is ingendred of?*

A. Because blood which is well purged & concocted, becometh white, as appeareth in flesh, whose proper color is red, and being well boiled is white. Another answer is, because every humor which is ingendred of such a part of the body, is made like unto that part in colour where it is ingendred as near as it can be: but because the flesh of the paps is white, therefore the colour of the milk is white.

Q. *Why doth a Cow give milk more abundantly than other beasts*

A. Because she is a great eating beast; and where is much monthly superfluity ingendred, there is much milk, because it is nothing else but that blood purged & tried, and because a Cow hath much of this monthly blood, she hath much milk

Q. *Why is not milk wholsome, as* Hippoc. *saith*, part 2. Aph.

A. According to the opinion of *Galen*, for divers reasons. First, because it doth curd in the stomack, whereof an evil breath is bred. But to this *Hippocrates* gives this remedy, saying, if the third part of it be mingled with running water then it is not hurtful. Another reason is, because sometimes the milk doth wax sour in the stomack, & boil till it be dry, whereof evil humors are bred, which doth infect the breath.

Q. *Why is milk nought for such as have the head-ake?*

A. Because milk is easily turned into great fumosities and hath much terrestrial substance in it; the which fumosites ascending, doth cause the head to ake.

Q. *Why is milk a fit nutriment for children and infants?*

A. Because it is a natural and usual food: and because they were nourished by the same in the womb of the mother, it is fit for them.

Q. *Why are the white meats made of a new milch Cow, good?*

A. Because the milk at that time is very spongy, and doth

expel many fumoſities, & doth as it were purge at that time.

Q. *Why is the milk naught for the child, if the woman uſes carnal copulation?*

A. Becauſe in time of carnal copulation, the ſubtileſt and beſt part of the milk goeth to the veſſels of the ſeed, and to the womb, and the worſt remains in the paps, which doth hurt the child.

Q. *Why is the milk of brown women better than of white?*

A. Becauſe brown women are hotter than others, and becauſe the heat doth purge the milk ſufficiently, and ſo the milk is the better.

Q. *Why do the Phyſicians forbid us to eat fiſh and milk at the ſame meal?*

A. Becauſe they do diſpoſe us to a Leproſie, and becauſe they are both flegmatick.

Q. *Why have not Birds and Fiſh milk and paps?*

A. Becauſe paps would hinder the flying of the Birds. And Fiſh alſo have neither paps nor milk, as *Ariſt.* ſaith, but the female caſts much ſpawn, on which the male touches with a ſmal gut, which cauſes their kind to be infinit in ſucceſſion.

Of Backs.

WHy *have Beaſts backs?*

A. According to *Ariſtotle*, for three cauſes. Firſt, becauſe the back ſhould be the way and mean of the ſinews, which are extended & ſpread throughout all the body from the backbone, as it appears in ſuch as are hang'd, becauſe when they are torn in pieces, or without fleſh, the ſinews hang whole in the chine or backbone. The ſecond, becauſe it ſhould be a guard & defence for the ſoft parts of the body, as of the Stomack, Liver, Lights, and ſuch like. The third, becauſe it ſhould be the foundation of all the bones, becauſe we ſee other bones, as the ribs, faſtned to the back-bone.

Q. *Why hath Man, above all other creatures, a broad back which he can lye upon, which no beaſt can do?*

A. Becauſe a broad back doth anſwer a broad breaſt. If therefore a man ſhould have a ſharp back like unto a beaſt, that would be of an unſeemly ſhape; and therefore it is requiſit that he have a broad back.

Q. *Why*

Q. *Why hath a man that lieth on his back horrible viſions?*

A. Becauſe the paſſage or ſine of the fantaſie is open, which is in the forepart of the brain, & ſo the fantaſie is deſtroyed, & then thoſe viſions follow. Another reaſon is, becauſe when a man lieth on his back, the humors are diſturb'd and mov'd upward where the *fanſie* is, which by that means is diſturb'd.

Q. *Why is it naught to lie on the back?*

A. Becauſe, as the *Phyſicians* ſay, it diſpoſes a man to leproſie, madneſs, & to an *Incubus*; where ye may note, that *mania* or madneſs, is the hurt or diſturbance of the forepart of the brain, with taking away or depravation of the imagination: but *Incubus*, that is, the Nightmare, is a paſſion of the heart, when a man thinks himſelf to be ſtrangled in his ſleep, and ſomewhat lies heavy on his ſtomack, which he would put off.

Q. *VVhy hath the back-bone many joynts and knots, called* Spondelia *by the Phyſicians?*

A. For the moving of the back, and bowing of it, without which joynts that could not be done, and therefore they ſay amiſs which ſay that Elephants have no ſuch joynts; for without them they could not move.

Q. *Why do Fiſh die preſently after their back-bone is burſt?*

A. Becauſe in Fiſh the back-bone is inſtead of the heart. Now the heart is the firſt thing that liveth, and the laſt that dieth, as appears in the book *de long. & brev. vitæ*, and therefore when this bone is broken, Fiſh can live no longer.

Of the Marrow.

W*Hy doth a man die quickly after the marrow is hurt or periſhed?*

A. Becauſe the marrow proceeds from the brain, which is a principal part of man, as appears in two reaſons: Firſt, becauſe the marrow is white, like unto the brain. Then becauſe they have a ſmall ſkin or rind, which that which is called *Nucha* hath not, which ſomewhat differeth from the marrow, becauſe that *Nucha* hath two coverings like the brain, called *Pia mater*, and *Dura mater*.

Of the Piles, or Flux of Blood in the Fundament.

V V*Hy have ſome men Piles?*

A. Becauſe they are cold and melancholly, which melan-

melancholy first passes to the spleen, which is the proper seat of melancholy, and there cannot be retained through abundance of blood, and therefore from thence it is carried to the back-bone, where there are certain veins which have their end in the back, the which do receive the blood: and when those veins are very full of melancholy blood, then the ways and conduits of Nature are opened, and that blood issueth out once a month like a womans terms and flowers. And those men which have this course of blood, are kept from many infirmities, as the Dropsie, Plague, and such like.

Q. *Why are the Jews subject to this disease very much?*

A The Divines say, because they cryed at the death of Christ, *Let his blood fall upon us, and our children.* And therefore it is said in the Psalm, *Percussit eos Deus in posteriora dorsi.* Another reason is, because the Jews do eat much flegmatick and cold meats, which do breed melancholy blood, which is purged by the flux of blood. Another reason is, because moving doth cause heat, and heat digestion, as in 4 *Meteor*; but the Jews do not move, nor labour, nor converse with men. Also they live in great fear, lest we should revenge the death of our Saviour, which doth also breed a coldness in them, and hinders digestion; and breeds much melancholy blood in them, which is by this means purged.

Of the Heart.

W*Hy are the Heart and Lungs called lively parts of the body; in Latin,* Spititualia membra?

A. From this word *spiritus*, which signifies breath, life, or soul; and because the vital spirits are ingendred in the heart. But that's no good answer, for the liver and brain might be so called, which is false, because the liver is a part which giveth nutriture, and the brain sense & life. And yet the consequence is clear, because the vital spirits are ingendred in the liver, and the sensible and animal spirits in the brain; And therefore the answer is, because that in the heart, and in the lungs, breath and air is received, by which we live.

Q *Why are the lungs thin & spongy, light & ful of smal holes?*

A. Because the air might the better be received in them, for cooling the heart, and expelling superfluous humours, because

cauſe the lungs are the fan of the heart: and as a pair of bellows is puffed up by taking in the air, & ſhrinketh by blowing it out; ſo likewiſe the lights do draw the air when they cool the heart, and caſt it out, leſt through too much heat of the air drawn in, the heart ſhould be ſuffocated.

Q. *Why is the fleſh of the lungs white?*

A. Becauſe they be in continual motion.

Q. *Why have thoſe beaſts only lungs which have hearts?*

A. Becauſe the lungs be no part for themſelves, but for another, that is, for the heart: and therefore it were ſuperfluous for thoſe beaſts to have lungs which have no heart; but Nature never wanteth in things neceſſary, nor aboundeth in ſuperfluities.

Q. *Why do ſuch creatuers as have no lungs, want a bladder?*

A. Becauſe ſuch drink no water, to the end to make their meat to boyl, or to help digeſtion, but only for the tempering of their meat, and therefore they want a bladder and urine: as it appears in ſuch birds as do not drink at all, as the Falcon and Sparrow-hawk.

Q. *Why is the heart in the midſt of the body?*

A. Becauſe it ſhould impart life unto all the parts of the body: and therefore 'tis compared to the Sun, which is placed in the middle of the Planets, to pour light into them all. And therefore the Pythagoreans calling the Heavens a great living creature, ſay, that the Sun is the heart of it.

Q. *Why only in man is the heart planted on the left ſide?*

A. To the end that the heat of the heart ſhould mitigate the coldneſs of the ſpleen; for the ſpleen is the ſeat of melancholy, which is ſeated on the left ſide likewiſe.

Q. *Why is the heart firſt engendred? For, according to* Ariſtotle, *the heart doth firſt live and laſt die?*

A. Becauſe, as *Ariſtotle* ſaith, *de juvent & ſenect.* the heart is the beginning & original of life, and of all the parts of the body, and without it no part can live. Note, according to the Philoſopher, that of the ſeed retained in the matrix or womb, there is firſt ingendred a certain little ſmalſkin, which doth compaſs the ſeed, whereof firſt the heart is made of the pureſt blood; then of a blood not ſo pure, the liver; and of thick and cold blood, the marrow and the brain.

Q. *Why*

Q. *Why are ſuch beaſts bold that have a little heart, as the Lion?*

A. Becauſe that in a little heart the heat is well united and vehement, and the blood touching it doth quickly heat it, and is ſpeedily carried unto the other parts of the body, which giveth courage and boldneſs.

Q. *Why are ſuch beaſts as have a great heart fearful, as the Hare?*

A. Becauſe the heat is diſperſed in ſuch a one, and it's not able to heat the blood which cometh to it, & ſo fear is bred.

Q. *Why is the heart continually moving?*

A. According to *Ariſtotle de motu cordis*, & *Galen*, becauſe that in it there is a certain ſpirit which is more ſubtile than the Air; which by reaſon of its great thickneſs & rarefaction, does ſeek a larger ſpace, filling the hollow room of the heart whereof the dilating and opening of the heart doth follow. And becauſe the heart is earthly, the thruſting and moving ceaſing, his parts are at reſt, and tend downwards. And *Galen* giveth an experiment of an Acorn, which if it be put into the fire, the heat doth diſſolve its humidity into ſmoak, which is thinner & greater than the humidity, and therefore doth occupy a greater place, & ſo cannot abide in the rind, but doth puff it up, and cauſe it to fall in the fire. The like is of the heart; and therefore note, that the heart of a living creature is triangular after a ſort, & hath the leaſt part toward the left ſide, and the greateſt part towards the right, and doth alſo open & ſhut in the leaſt part, & by that means is in continual moving. The firſt moving is by the Phyſician called *Diaſtole*, that is, the extending of the breaſt or heart. The ſecond *Syſtole*, that is, the ſhutting of the heart; and of theſe two movings all the movings of the body do proceed, and the moving of the pulſe, which the Phyſicians do feel.

Q. *Why are great beaſts lean?*

A. Becauſe the natural heat proceeding from the heart, doth conſume the natural humidity, which ſhould be converted into fat. And for the moſt part women are hotter than men, becauſe they have much humidity in them, and have a moiſter heart than men.

Q. *Why is the fleſh of the heart ſo compact and knit together?*

A. Becauſe in a thick compacted ſubſtance heat is ſtrongly received and united, as appears in other things. And becauſe

cauſe the heart with its heat ſhould moderate the coldnes of the brain, its made of that fat fleſh, apt to keep a ſtrong heat.

Q. *Why is the heart the hotteſt part of all living creatures?*

A. Becauſe it's ſo compacted as it receives heat beſt, & becauſe it ſhould mitigate the coldneſs of the brain, as is ſaid.

Q. *Why is the heart the beginning of life?*

A. Becauſe that in it the vital ſpirit is bred, which is the heat of life; and therefore according to the opinion of *Auguſt. de differen. ſpirit. & animæ*, the heart hath two bellies, or receptacles, that is the right and the left: the right hath more blood than ſpirit, the which ſpirit is ingendred to give life, vivicate all the body.

Q. *Why is the heart long, and of the figure of a Pyramid, long and ſharp?*

A. The round figure hath no angles, and therefore the heart is round, for fear leaſt any poyſon or hurtful matter ſhould be kept and retained in it. And alſo, as *Ariſtotle* affirms, becauſe the round figure is fitteſt for motion.

Q. *Why is the blood principally in the heart above other parts?*

A. Becauſe the blood is in the heart as in its proper place, or in its efficient place, which ſome do attribute to the Liver. And therefore the heart doth not receive blood of any other parts, but other parts of it.

Q. *VVhy do ſome creatures want a heart?*

A. Although they have no heart, yet they have ſomewhat that anſwereth to the heart, as appears in Fiſh and Eels, which have the back-bone inſtead of the heart.

Q. *Why doth the heart beat, and live in ſome creatures when the head is off, as it appears in Birds and Hens?*

A. Becauſe the vital ſpirits remain longeſt in the heart, becauſe the heart is that which is firſt alive, and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart doth beat more than other parts.

Q. *Why do all creatures which want a heart, or ſomewhat proportionable to it, want blood alſo? as it doth appear in flyes.*

A. The heart is the beginning of the blood; and therefore the cauſe failing, the effect ceaſeth.

Q. *Why is the pulſe of the heart more certainly judged in the right ſide than the left?*

A. Be-

A. Becauſe the heat of the heart is more lively there than in the other ſide; and therefore it is better felt there than in the other ſide.

Q. *Why doth the heat of the heart ſometimes fail on a ſudden, as in thoſe who have the falling-ſickneſs?*

A. This proceedeth, according to *Conſtant.* through the defect of the heart it ſelf, & of certain ſmal ſkins with which it is covered, the which being infected & corrupted, the heart faileth on a ſudden, and ſometimes it doth happen by reaſon of the parts next adjoyning. And therefore when any venemous humour doth go out of the mouth of the ſtomack, that doth hurt the heart & the parts adjoyning, the which doth alſo cauſe this fainting. Note, according to *Ariſtotle*, that the diſpoſition of the heart is known by the pulſe of the heart, becauſe a ſwift beating pulſe doth give a witneſs of the heat of the heart, and of a good complexion; a ſlow and weak pulſe doth betoken the coldneſs of the heart and evil complexion. And therefore a woman that is in health, hath a ſlower & weaker pulſe than a man, as ſhall appear hereafter.

Of the Stomack.

W*Hy is the Stomack large and wide?*

A. Becauſe that in the Stomack the meat is firſt concocted and digeſted, as it were in a pot, to the end that that which is pure ſhould be ſeparated from that which is impure, as *Ariſtotle* ſaith; and therefore according to the quantity of the meat, the ſtomack is enlarged.

Q. *Why is the Stomack round?*

A. Becauſe that if it had angles and corners, as *Conſt.* ſaith, meat would remain in them, & breed ill humors, and a man ſhould never want Agues; the which humors nevertheleſs are evacuated, lifted up, & conſumed, and are not hidden in any ſuch corners, by reaſon of the roundneſs of the ſtomack.

Q. *Why is the Stomack full of ſinews and feeling?*

A. As *Ariſtotle* ſaith, becauſe the ſinews can be extended and enlarged, & ſo is the ſtomack when it is full: and when it is hungry, it is drawn together; and therefore Nature doth provide thoſe ſinews.

Q. *Why doth the Stomack digeſt?*

A. Be-

A. Becauſe of the heat which is in him, which cometh from the parts adjoyning, that is, the liver and the heart: For we ſee in metals, that the heat of the fire doth take away the ruſt and droſs from the Iron, and Silver from Tin, and Gold from Coppar, and ſo by digeſtion the pure is ſeparated from the impure. And digeſtion is of four ſorts, according to the Phyſicians:

Q. *Why is the Stomack joyned to the Liver?*

A. Becauſe, ſaith *Conſtant.* the Liver is very hot, and with its heat doth help digeſtion, and doth compaſs the ſtomack.

Q. *Why are we commonly colder after dinner than before?*

A. Becauſe then the heat goeth to the ſtomack to further digeſtion, and ſo the outward parts be cold, being deprived of heat.

Q. *Why is it hurtful to ſtudy preſently after dinner?*

A. Becauſe when the heat doth labour to help the imagination in ſtudy, then it ceaſeth from digeſting the meat, and ſo the meat remaineth raw. And therefore according to the Phyſicians, a man ſhould walk ſometime after dinner.

Q. *Why have women with childe an inordinate appetite of eating of Coals, Aſhes, and ſuch like?*

A. Becauſe that ſuch as are the humors in the ſtomack, ſuch a nutriment they deſire: and becauſe women with child have corrupted humours, therefore they deſire ſuch things; becauſe like doth covet its like.

Q. *Why doth the Stomack ſlowly digeſt very fat meats?*

A. Becauſe ſuch meats ſwim in the ſtomack. Now the beſt digeſtion is in the bottom of the ſtomack, where fat meat cometh not: therefore ſuch as eat fat meat are very ſleepy after the eating of it, becauſe their digeſtion is hindred.

Q. *Why is all the body worſe when the ſtomack is ill at eaſe?*

A. Becauſe the ſtomack is knit with the brain, heart, and liver, which are the principal parts in man; and therefore when it is not well, the other are evilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindred, the others are alſo hindred: for in the firſt digeſtion is the beginning of the infirmity that is in the ſtomack.

Q. *Why are young men ſooner an hungred than old men?*

A. Young men do digeſt for three cauſes: Firſt, for growing:

ing; then for restoring of life, and lastly, for conservation of their life, as *Hippocrates* & *Galen* do say. Else we answer that young men are hotter than old men, because young men are hot and dry, and therefore the heat doth digest more; and by consequence they desire more.

Q. *Why do Physicians prescribe that men should eat when they have an appitite?*

A. Because much hunger and emptiness will fill the stomack with naughty rotten humours, which he draws unto himself instead of meat; which doth easily appear, because that if we fast over-night, we have an appetite to meat, but in the morning none. That's therefore a token that the stomack is filled with naughty humours, and especially its mouth, which is no true filling, but a deceitful. And therefore after we have eaten little, our stomack comes to us again; and then the Proverb is, *One morsel draweth down another*; for the first morsel having made clean the mouth of the stomack, doth provoke the appetite.

Q. *Why do Physicians prescribe that we should not eat too much at a time, but by little and little?*

A. Because when the stomack is full, the meat doth swim in it, which is a dangerous thing. Another reason is, that as very green wood doth put out the fire; so, much meat choaks the natural heat and puts it our. And therefore the best Physick is, to use temperance in eating and drinking.

Q. *Why do we desire change of meats according to the change of times; as in Winter, Beef, Pork, Mutton; in Summer, light meats, as Veal, Lamb, &c.*

A. Because the complexion of the body is alter'd & changed according to the time of the year. Another Answer is that this proceeds from the quality of the season, because the cold of Winter doth cause a better digestion, because the stomack and belly is hotter in winter, by reason of the compassing cold, as *Hippocrates* and *Aristotle* do teach.

Q. *Why the meat we eat should not be too hot, as Pepper and Ginger?*

A. Because hot meat doth burn the blood, and dispose to a Leprosie. So contrariwise, meat too cold doth mortify and congeal the blood. And our meat should not be over

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ſharp, becauſe it procureth old age: and to much ſalt doth burn the intrails, and procureth often drinking, as raw meat doth: and over ſweet meats do conſtipate and cling the veins together.

Q. *Why is it a good cuſtom to eat Cheeſe after dinner, and Pears after all meat?*

A. Becauſe Cheeſe, by reaſon of its earthlineſs and thickneſs, tenderh down toward the bottom of the ſtomack, and ſo putteth down the meat, and the like of Pears. Note that new Cheeſe is better then old, and the old dry ſoft Cheeſe is very naught, and procureth the head ake, and ſtopping of the liver: and the older the worſer. Whereupon it is ſaid, that Cheeſe is naught, and digeſteth all things but it ſelf.

Q. *Why be Nuts good after Fiſh, as the verſe is?*

After Fiſh, Nuts: after Fleſh, Cheeſe.

A. Becauſe fiſh is of a hard digeſtion, and doth eaſily putrifie and corrupt; and nuts do help digeſtion, becauſe they are ſomewhat hot. Fiſh is poiſon at ſome times, & Nuts are a remedy againſt poiſon. And note, the fiſh ſhould be of a clear ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in Wine with Parſly, and ſo it hurteth leaſt.

Q. *Why is it unwholſome to ſtay long for one diſh after another, and to eat of divers kinds of meat?*

A. Becauſe the firſt meat begins to digeſt, when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to be noted touching the order of meats, that if there be any diſhes whereof ſome are light of digeſtion, as Chickens, Kid, Veal, ſoft Egs, and ſuch like, theſe meats ſhould be firſt eaten; but the groſs meats, as Veniſon, Bacon, Beef, roaſted Pork, hard Egs and fryed Egs, ſhould be eaten laſt. And the reaſon is, becauſe if that if they ſhould be firſt ſerved and eaten, and were digeſted, they ſhould hinder the digeſtion of the others; and the light meats not digeſted, ſhould be corrupted in the ſtomack, and kept in the ſtomack violently, whereof there would follow belching, loathing, head-ake, belly-ake, and great thirſt. And by conſequence it is very hurtful too at the ſame meal to eat Milk, and drink Wine, becauſe they diſpoſe a man to a Leproſie.

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Q. *Which*

Q. *Which is better for the ſtomack, meat or drink?*

A. Drink is ſooner digeſted than meat, becauſe meat is of greater ſubſtance, and more material than drink, and therefore meat is harder to digeſt.

Q. *Why is it good to drink at dinner?*

A. Becauſe the drink ſhould make the meat readier to digeſt. For if a pot be filled with fiſh or fleſh without liquor, then both the pot and the meat is marred. The ſtomack is like unto a pot which doth boil meat, and therefore Phyſicians do counſel to drink at meals.

Q. *Why is it good to forbear a late ſupper?*

A Becauſe there is no moving or ſtirring after ſupper, and ſo the meat is not ſent down to the bottom of the ſtomack, but remaineth undigeſted, & ſo breeds hurt. And therefore a light and ſhort ſupper is beſt, as the old verſe doth ſhew.

Q. *Why is it naught to drink Wine faſting?*

A. Becauſe it doth greatly endanger the brain, and breed the Falling-ſickneſs and the Apoplexy.

Q. *Why is it hurtful to drink much cold water?*

A. Becauſe one contrary doth hinder and expel another; but the water is very cold, and therefore coming unto the ſtomack, both hinder the digeſtion, and the heat that doth digeſt.

Q. *Why is it unwholſome to drink new wine, and why doth it hurt the ſtomack very much?*

A. Becauſe it cannot be digeſted; and therefore it cauſeth the belly to ſwell, and ſo it doth in ſome ſort cauſe a bloody flux: it doth alſo hinder the making of water: But to drink good wine is wholſome.

Q. *Why do the Phiſitians forbid us to labour preſently after dinner?*

A. For three cauſes. Firſt, becauſe moving doth hurt the vertue & power of digeſtion, and by that means the meat is expell'd undigeſted. The ſecond is, becauſe ſtirring immediatly after dinner, doth cauſe the parts of the body to draw the meat raw to them, which doth breed ſickneſs. The third, becauſe moving doth cauſe the meat to deſend before it be digeſted: but after ſupper it is good to ſtir & move, becauſe we ſleep not long after. And therefore we ſhould wake a little

becauſe

becauſe the meat may go to the bottom of the ſtomack.

Q. *Why is it good to walk in the morning before dinner?*

A. Becauſe it makes a man well diſpoſed, fortifieth and ſtrengthneth the natural heat, and cauſeth the ſuperfluity of the ſtomack to deſcend; and therfore *Avicen* ſaith, that ſuch as forgo this exerciſe, fall into the inflamation of the heart.

Q. *Why is it wholſome to vomit, as ſome ſay?*

A. Becauſe it purgeth the ſtomack of all naughty humors: for it expelleth green and blew humors which would breed agues if they ſhould remain in the ſtomack. And according to *Avicen*, a vomit purgeth the eyes, the head, and makes the brain clean.

Q. *Why doth ſleep greatly ſtrengthen the ſtomack, and the digeſtive vertue?*

A. Becauſe in ſleep the heat draweth inward, and helpeth the digeſtion; but when we awake, the heat remains about the ſences, and is diſperſed thorowout all the body.

Q. *Why ſome men in ſome diſeaſes void their meat downward?*

A. By reaſon of the weakneſs of the natural vertue, and expulſive; which diſeaſe is called *Lienteria.*

Of the Blood.

Q. *Why is it neceſſary that every living thing which hath blood have alſo a liver?*

A. According to *Ariſtotle*, becauſe the blood is firſt made in the liver, becauſe the liver is the ſeat of blood, according to other Phyſitians; and is drawn from the ſtomack by certain principal veins, and ſo ingendred.

Q. *Why is the blood red?*

A. Becauſe it is like to the part in which it was made, that is, unto the liver; which is of a red colour. And the blood is alſo ſweet, becauſe it is well digeſted and concocted; but if it have a little earthly matter mixed with it, it is a cauſe that it is ſomewhat ſalt, as it appeareth in *Ariſt. lib. meteor.*

Q. *Why have women thicker blood then men?*

A. By reaſon of the cold which doth thicken, bind, and congeal and joyn together.

Q. *Why doth the blood come to all the parts of the body from the liver, and by what means?*

A. By means of the principal veins, as of the veins of the head, of the liver, and ſuch other, and to nouriſh all the body.

Of the Urine.

How doth the Urine come into the bladder, ſeeing the bladder is ſhut?

A. Some ſay by ſweating, and it ſeemeth to be true; but others ſay it comes by a ſmall ſkin in the bladder, which doth open and let in the urine. *Theophilactus* ſaith, the urine is a certain, and not a deceitful meſſenger of the health and infirmity of man. And *Hippocrates* ſaith, that men have white urine in the morning, and before dinner red, & after dinner pale, and likewiſe after ſupper: for there are divers colours of urine, whereof we will not ſpeak at preſent.

Q. *Why doth the Leproſie proceed from the Liver?*

A. Becauſe (ſaith *Conſt.*) the digeſtive power in the Liver cannot convert the thick ſubſtance in the four humours, but it is converted only into water, which doth ſwell and puff up a man, and eſpecially the belly.

Of the Gall.

Why have all living creatures a Gall?

A. Becauſe choleriek humours are received into it, which through their ſharpneſs do help the guts to expel ſuperfluities; it doth alſo help the ſtomack in digeſtion.

Q. *Why do the Jaundies proceed from the Gall?*

A. Becauſe the humour of the Gall is blewiſh and yellow, and therefore when the pores of the Gall are ſtopped, then that humour cannot go into the ſack or bladder of the Gall, but is mingled with the blood, wandring throughout all the body, and infecting the ſkin.

Q. *Why hath not a Horſe, a Mule, an Aſs, & a Cow, a Gall?*

A. *Ariſtotle* ſaith, that although thoſe beaſts have no Gall in one place, as in purſe or veſſel, yet they have a Gall diſperſed by ſome ſmall veins.

Of the Spleen.

Why is the Spleen black?

A. Becauſe it is cauſed of a terreſtrial and earthly matter, that is, of a black ſubſtance, as *Ariſtotle* ſaith. Now

the

the effect is like unto the cauſe. Another anſwer is according to the Phyſitians, becauſe the ſpleen is the receptacle of melancholly, and melancholly is of a black colour.

Q. *Why is he a lean man which hath a great Spleen?*

A. Becauſe the ſpleen doth draw much water unto it ſelf, which would go into fat. And therefore contrariwiſe, men which have but a ſmall ſpleen, are fat.

Q. *Why doth the ſpleen cauſe men to laugh, as* Iſidorus *doth ſay, we laugh with the ſpleen, we be angry with the gall, we are wiſe with the heart, we love with the liver, we feel with the brain, and ſpeak with the lungs; that is, the cauſe of laughing, anger, love, wiſdom, ſpeech and feeling doth proceed from the ſpleen, the gall, the liver, the lungs, and the brain?*

A. The reaſon is, Becauſe the ſpleen draweth much melancholy to it, being its proper ſeat; the which melancholy is cauſed of ſadneſs; and is there conſumed, and ſo the cauſe failing, the effect faileth. And that melancholy is the cauſe of ſadneſs, appears in *Ariſt. Proem. de anima*; and therefore that being conſumed in the ſpleen, the contrary unto ſadneſs follows, that is, joy and gladneſs. And for the ſame cauſe the gall cauſeth anger: for cholerick men are angry, becauſe they have much gall. For the better underſtanding of this, note that there are four humors in man; that is, blood, choler, flegm, and melancholy, wherefore each hath a ſpecial receptacle and place where it is received and kept. Of a dry and hot ſubſtance choler is engendred, which goes unto the gall, as to its ſeat and place. But of a cold and dry humour, melancholy is ingendred, which runneth to the ſpleen, as to its peculiar place and receptacle. But of a cold and moiſt humour flegm is bred, which goeth to the lungs, as to its receptacle; or, as the Phyſicians ſay, unto the ſpleen. But the blood, which is the moſt noble humour, is ingendred in the Liver, and there its proper place ſeemeth to be.

Of Carnal Copulation.

WHy do living creatures uſe Carnal Copulation?

A. Becauſe it is the moſt natural work which is in living creatures, to beget the like unto themſelvs in kind, & to continue the kind: For if carnal copulation were not, all kind

of living creatures had long before this time perished.

Q. *What is this carnal copulation?*

A. It is a mutual action of male and female, with instruments ordained and deputed for that act, to maintain the kind. And therefore Divines say, it is a sin to use that act for any end, but for begetting his like in kind.

Q. *Why is this action good in those to whom it is lawful, if it be moderately taken?*

A. Because, according to *Avicen* and *Const.* it doth ease and lighten the body, chear the mind, comfort the head, and the sense, and take away many griefs and melancholy, because it doth expel the fume of the seed from the brain, and it doth expel the matter of Impostume. And therefore sometimes through the intermitting of this act, the darkness of the sight doth ensue, and giddiness of the head. And therefore the seed of a man retained above a due time, is converted into some infectious humour.

Q. *Why is immoderate carnal copulation hurtful?*

A. Because it doth destroy the sight, and dry the body: because, as *Aristotle* saith, *de gener. animal.* lechery and incontinency is the wasting of the pure humidity, and doth consume the brain; and it breeds sharp feavers, as *Avicen* teacheth, and experience doth shew. And it shortens the life of man, as *Aristotle* saith, *de longit. & brevit. vitæ.* And *Albertus* sheweth this in the Sparrow, which by reason of its often coupling liveth but three years.

Q. *Why doth carnal copulation very much hurt to melancholy men, and cholorick men, and greatly to lean men?*

A. Because it dryes the bones very much, which are dry of themselves. And contrarywise, it is good for the flegmatick and sanguine, as *Avicen* said, because they abound with that substance which by nature is necessarily expelled. Although *Aristotle* affirms, that every fat creature hath but small store of seed, because the substance of it doth run into fatness.

Q. *Why doth not the female of bruit beasts covet carnal coupling after they be great with young?*

A. Because that then the womb or matrix is shut, and the flowers cease, and therefore the desire to the act doth cease.

Why should not the act be used when the body is full?

A. Be-

A. Becauſe it hindreth digeſtion, as *Ariſtotle* ſaith; likewiſe it is not good for a hungry belly, becauſe it weakens him.

Q. *Why is it not good after a bath?*

A. Becauſe then the pores are open, and the heat diſperſed throughout all the body, and therefore carnal copulation following a bath doth cool the body very much.

Q. *Why is it not good after a vomit, or looſneſs in the belly?*

A. Becauſe it is very perillous to purge twice in one day as *Hippocrates* and *Galen* ſay; but ſo it is in this act of carnality, and looſneſs in the belly, becauſe by this act the reins and kidneys are purged, and the guts by the vomit.

Q. *Why are wild-beaſts furious when they couple, as it appeareth in Harts, which bray; and Aſſes, which are almoſt mad, as* Hippocrates *doth ſay?*

A. Becauſe their blood is kindled with the deſire of that carnal act; and nature doth alſo labour to expel ſuperfluities in them, which in the ſenſe do diſpoſe to anger and madneſs; and therefore the act done, they are tame & gentle.

Q. *Why is there ſuch delight in the act of venery?*

A. Becauſe this act is a baſe and contemptible thing in it ſelf, naught and unclean, ſo far that all creatures would naturally abhor it, were there no pleaſure in it; and ſo there would never be any carnal copulation, by reaſon of the uncleanneſs of it. And therefore in this delight, nature doth willingly practiſe it, to the end that all the kinds of living things ſhould be maintained and kept.

Q. *Why do ſuch as uſe it oft, take leſſer delight in it than thoſe that come to it ſeldom?*

A. For three cauſes. Firſt, becauſe the paſſage of the ſeed is over-large and wide, and therefore the ſeed makes no ſtay there; by which ſtay, the delight is had. The ſecond, becauſe that through often going together, there's but little ſeed left, and therfore giveth no delight. Thirdly, becauſe ſuch, inſtead of ſeed, caſt out blood indigeſted & raw, or ſome other warry ſubſtance which is not hot, and therfore cauſeth no delight.

Q. *Whether can this carnal copulation be done by the mouth, ſo that beaſts may conceive thereby, as ſome ſay of Pigeons, which they ſay by kiſſing do this act at the mouth, and conceive? and ſome ſay this is true in the Weſel or Ermyne.*

A. According to *Aristotle*, that is untrue. For although Pigeons do play by the beak, yet they do not couple together this way, nor conceive. And because the Wesel doth bear his young ones from place to place in his mouth, they are of that opinion: and therefore *Aristotle* sheweth it thus; whatsoever goeth in at the mouth, is consumed by digestion; but if the seed should go in at the mouth, then that should also be consumed by digestion: The major part is plain, nor is it no easie instance, and the conclusion doth hold in *Darii*.

Of the Seed of Man or Beast.

W *Hereof cometh the seed of man?*

A. There are divers opinions of Philosophers and Physitians in this point. Some say that it is a superfluous humour of the fourth digestion. And some say that the seed is pure blood flowing from the brain, concocted and made white in the stones. And some say it is the superfluity of the second or third digestion. But because sweat, urine, spittle, flegm, and choler are the like, *Aristotle* saith, that the seed is always the superfluity of the last nutriment, that is, of blood disbursed throughout all the body; but yet principally it cometh from principal parts, that is, from the heart, liver & brain. An argument of this is, because those parts are greatly weakned in casting out of seed; and therefore it doth appear that carnal copulation is not profitable nor good. But some think this to be true by over-vehement practice in this act: for otherwise moderately taken it is good and wholsome, for the lightening and easing of the body, as it is said before.

Q. *Why is the seed of a man white, and the seed of a woman red?*

A. It is white in man by reason of his great heat, and because it is digested better, and made white in the stones, the flesh of which is white as the flesh of the paps. But the seed of the woman is red, because it is the superfluity of the second digestion which is done in the liver, which is red. Or else we may say, It is because the flowers corrupt undigested blood, and therefore it hath the colour of blood.

Q. *Whether doth the seed of a man come from the parts of the body, or from the humours?*

A. As

A. As ſome ſay, from the parts of the body: and that we prove, becauſe we ſee that a lame man begets a lame child; and a father which hath a ſcar, a child which hath a ſcar, as *Ariſtotle* reports *lib. de animal.* which could not be, if the ſeed did not fall from the parts of the body. But ſome ſay it cometh from the humours, becauſe it is made of the laſt nutriment; and the nutriment is no part, but a humour. But as for the lameneſs or ſcar, that proceeds from the imagination of the mother at the time of carnal copulation, as *Ariſtotle* ſaith, *lib. de generat. animal.*

Q. Wherefore doth the imagination of the mother, which imagineth of an Ethiopian or blackmoor, cauſe the mother to bring forth a black child, as Albertus Magnus *reports of a Queen, who in the act of carnal copulation imagined of a Blackmoor which was painted before her, and ſo brought forth a Blackmoor?*

A. Avicen ſaith that an imagination of a fall, maketh a man fall; and imagination of a Leproſie, maketh a man a Leper. And ſo in this purpoſe, the imagination is above the forming power, and therefore the child born followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker than the other.

Q. Whether doth the ſeed of the man enter into the ſubſtance and matter of the child?

A. The ſeed of the father and the mother do go into the ſubſtance of the child in the womb; becauſe as cream goeth into the ſubſtance of cheeſe, ſo the ſeed of a man into the fruit of the womb like unto the cream, & the flowers of the woman do enter in like unto the milk. But this opinion doth not ſeem to be of force; and therefore, according to *Ariſtotle* and other Philoſophers, we ſay, the ſeed doth not go into the ſubſtance of the child; and it is proved thus: becauſe that ſo the matter and the efficient cauſe ſhould befall one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the child, as the builder is the efficient cauſe of the houſe, and therefore is not the material cauſe of the child. It is proved another way; becauſe there is the ſelf-ſame material cauſe of nouriſhment and generation, 2. *de anima.* becauſe we have our being & nouriſhment of the ſame matter: but the ſeed can-

not be the material cauſe of nouriſhment, according to *Averrois*, and therefore not of being. But in truth this it is, both the ſeeds are ſhut and kept in the womb: but the ſeed of the man doth diſpoſe & prepare the ſeed of the woman to receive the form, perfection or ſoul; which being done, it is converted into humidity, and is fumed & breathed out by the pores of the matrix; which is manifeſt, becauſe only the flowers of the woman are the material cauſe of the young one.

Q. *Why doth the matrix or womb of a woman draw greedily the ſeed of a man? For, as* Averrois *ſaith, there was a maid in a Bath where ſome ſeed had been caſt, the which maid drawing, did conceive with child, and was delivered.*

A. *Averrois* ſayes, that the womb and nature doth draw the ſeed as the Loadſtone doth Iron, and the *Agathe* Steel: but ſhe doth draw it for the perfection of her ſelf.

Of Womens Monthly Terms.

W*Hy have Women monthly terms or flowers?*

A. Becauſe they are cold in reſpect of men: and becauſe all their nouriſhment cannot be converted into blood, a great part of it is turned into their flowers, which in every woman in every month are expelled. I ſay of every woman which is in health, and of a certain age; that is, after thirteen years: for before they run not, though ſhe be in health; and ſome diſeaſed women have them not.

Q. *Why do they run from women?*

A. Becauſe it is an infectious matter; for, as *Ariſtotle* ſaith, If that ſubſtance, being young and flowing, do touch a tree, or green bough of a tree, the tree doth die, and not proſper; yea, that if a dog ſhould taſte of it, he would run mad three dayes. And therefore nature doth expel it every month, as being an enemy to life. And if women do retain it above their due time, according to *Ariſtotle*, it doth breed great infirmities and diſeaſes, as ſwooning.

Q. *Why do they not run before they be thirteen years of age?*

A. Becauſe young women be hot, and do digeſt all their nouriſhment, and therefore they are not bred in them before that age, nor expelled, unleſs the goodneſs or naughtineſs of their complexion hinder it.

Q. *Why*

Q. *Why have not women them after fifty years of age?*

A. Some anſwer, that old women be barren, & therefore they ceaſe. But a better anſwer is, that then nature is weak in them, and therefore they cannot expel them by reaſon of over-much weakneſs. And therefore there is great ſtore of immundicities breed in them in one whole lump, and they are by that means ſo infectious, that they infect men with their breath, and then the cough and other infirmities come upon them. And therefore according unto the counſel of Phyſicians, then men ſhould abſtain from them.

Q. *Why do not ſuch women corrupt and infect themſelves?*

A. Becauſe poyſon doth not work upon it ſelf, but upon ſome other object: or elſe doth not hurt themſelvs becauſe it is their nature. *Albertus* reporteth of a certain maid that was brought to him in *Colen*, which did eat Spiders, which did her no hurt at all, but were good meat unto her. And *Ariſtotle* in his Book of the Government of Princes, reports of a maid which in her youth was nouriſhed with poyſon. And ſome have done the like.

Q. *Why have not women with child flowers?*

A. Becauſe that then the flowers turn into milk, and into the nouriſhment of the child; for if a woman with childe have them, it is a ſign of miſcarrying with her childe.

Q. *Why do they run the firſt 3 months in women with child?*

A. By reaſon of the ſmalneſs of the child, which cannot take all that matter and ſubſtance.

Q. *Why have not the females of bruit beaſts, as of fiſh and fleſh, their flowers?*

A. Becauſe as *Ariſtotle and Albertus* ſay, in beaſts that go with feet, the flowers turn into hair; the fiſh into ſcales; in birds into feathers. And therefore in beaſts you may note, the female is more hairy than the male, & the female of fiſhes fuller of ſcales, and the female of birds fuller of feathers.

Q. *Why do the flowers receive their name* Menſtrua, *of this word* Menſis *a month?*

A. Becauſe it is a ſpace of time which doth meaſure the Moon; for the Moon endeth her courſe in nine and twenty days & fourteen hours. Now the Moon hath dominion over moiſt things; and becauſe the flowers are in humidity, they take

take the denomination of the month, and are called monthly terms; for moist things encrease as the Moon encreaseth, and decrease as she decreaseth.

Q. *Why do they run longer in some than in others, as in some six or seven dayes, and ordinarily in all three dayes?*

A. The first are colder, and therefore they increase the more in them, and by consequence they are the longer in expelling; and other women are more hot, and therefore they have the fewer, and a shorter time in expelling them.

Q. *Where are the flowers kept before they run?*

A. Some say, in the matrix or womb. But *Averrois* misliketh this, and saith, the matrix is the place of generation, and that those flowers further generation nothing at all. And therefore he saith that there are certain veins about the back bone which do keep them. And a sign of this is, because those women at that time have great pain in the back by reason of expelling their flowers.

Q. *Whether are the flowers which are expelled, and the flowers that the child is engendred of, all one?*

A. No: Because the one are unclean, and unfit for that purpose; but the other very pure and clean, and therefore that blood is fit for generation.

Q. *Why do women which are gotten with child when they have their flowers, bring forth weak children and leprous?*

A. Because those flowers are venemous; yea, a woman in her flowers is most infectious. And so the cause appears in the effect, as the Philosopher saith, the effect carrieth the likeness of the cause, & therefore such a child is ill-dispos'd of body.

Q. *Why have not women flowers all at one time of the month, but some in the new-moon, some in the full, & some in the wane?*

A. By reason of their divers complexions. And though all women in respect of men be flegmatick, yet of women among themselves, some are more sanguine than others, some more cholerick. And as months have their quarters, so have they their complexions, the first sanguine, the second cholerick. A woman of a sanguine complexion, hath her flowers in the first quarter, a cholerick in the second, a melancholly in the third, and so in the rest.

Q. *Why have such women as are of a sanguine complexion, their flowers in the first quarter?* A. Be-

A. Becauſe as *Galen* ſaith, every ſuch thing added to ſuch a thing, doth make it more ſuch; and therefore the firſt quarter of the Moon increaſing blood in a ſanguine complexion, ſhe doth then expel it.

Q. *Why have women their flowers ſo oft in the end of the month?*

A. Becauſe generally all women be flegmatick, and the laſt quarter is flegm. Or elſe this doth proceed of a defect, and therefore cold doth work then to multiply that matter, and the matter multiplyed is then expelled.

Q. *Why have women pain & grief in the runing of their flowers*

A. Becauſe it's like the pain of the *ſtrangury*, that is, making water drop by drop: for the *ſtrangury* by reaſon of the drink undigeſted, offends the ſubtil paſſage of the urine, as it happens after a bath: ſo the flowers undigeſted, & of an earthly ſubſtance, do hurt the paſſage by which they go.

Q. *Why doth a woman eaſily conceive after her flowers are run from her?*

A. Becauſe ſhe is better prepared unto conception, as being made clean from her flowers.

Q. *Why do women look pale when they purge their flowers?*

A. Becauſe then the heat goeth from all the outward parts of the body to the inward, to help nature, and to expel the flowers; the which deprivation of heat doth cauſe a paleneſs in the face. Or elſe it is becauſe that flux is cauſed of raw humours, which when they run, do make the face colourleſs, and ſo by conſequence cauſe a paleneſs.

Q. *Why doth a woman that hath her flowers, deteſt her meat?*

A. Becauſe nature doth labour more to expel the flowers than to digeſt; and therefore if ſhe ſhould eat meat, it would remain raw, which careful nature doth not admit.

Of Barrenneſs.

WHy are ſome women barren, and cannot conceive?

A. According to the Phyſicians, for divers reaſons; the firſt is, becauſe it proceeds ſometimes of the man, that is, when he is of a cold nature, becauſe then his ſeed is unfit for generation. The ſecond, becauſe his ſeed is ſomwhat wateriſh and therefore doth not ſtay in the womb. The third, becauſe the ſeed of the man and the woman have not the ſame pro-

portion

portion as if a man be melancholy, & the woman ſanguine; or if a man be cholerick, and the woman very flegmatick: becauſe it is evident in Philoſophy, the agent and the patient ought to have the ſame proportion; otherwiſe the action is hindred.

Q. *Why do fat women ſeldom conceive with child?*

A. Becauſe they have a ſlippery womb, out of which the ſeed ſlippeth, & is not holden in. Or elſe becauſe the mouth of the matrix is very ſtrait, that the ſeed cannot enter in; or if it do, it goeth in very ſlowly, ſo that the ſeed doth wax cold in the mean time, and ſo is unfit for generation, and is reſolved into a fleſhy ſubſtance.

Q. *Why do women of very hot complexions ſeldom conceive with child?*

A. Becauſe the ſeed conceived in them is extinguiſhed and put out, as a little water caſt into the fire. And therefore we ſee that women which do vehemently deſire the fleſh, ſeldom conceive with child.

Q. *Why are common women and whores never with child?*

A. By reaſon of divers ſeeds, which do corrupt and ſpoil their inſtruments of conception; for it makes them ſo ſlippery, that nature cannot retain the ſeed. Or elſe it is, becauſe one ſeed deſtroyeth another, and ſo neither is good for generation. And *Albertus* obſerves, that the beſt remedy to help conception is to take the matrix of a Hare beaten to pouder, and put into drink, which worketh much to conception.

Of Conception.

W*Hy do ſome women conceive a male child?*

A. If the ſeed fall on the right ſide of the matrix or womb, a male-child is begotten; becauſe that ſide is hotter than the other, and heat principally worketh to the begetting of a male-child. And therefore, as *Albertus* ſaith, if the right-ſide of a woman doth ſwell, it is a ſign that ſhe goeth with a male-child. But ſome give another reaſon, that is, when the ſeed of the father hath domination over the ſeed of the mother, then the male-child is begotten; if the mothers prevail, then it is a female.

Q. *Why do ſome women conceive a female-child?*

A. Be-

A. Becauſe the ſeed is fallen into the left ſide of the matrix, which is colder than the right, by reaſon of the ſpleen joyning to it, which helpeth cold, as *Albertus* ſaith. When the woman after the act of carnal copulation doth lie on the right ſide, it is a boy; when on the left it is a girl, for the ſeed doth run to that ſide on which the woman lieth, and then ſuch a child is formed.

Q. *Why hath a woman a womb?*

A. Becauſe it is the proper place of generation, and placed in the midſt of the woman: for as all the immundicities of a city do run into the ſink; ſo all their monthly flowers do run to the womb of the matrix.

Q. *Why have ſome women long and ſlender children, and ſome ſhort and thick?*

A. Becauſe, as *Galen* and *Averrois* ſay, the child is formed according to the quantity of the womb; and therefore becauſe ſome women have a long and narrow womb, their children be long and ſlender; and ſome contrariwiſe ſhort and large, therefore their children be ſhort and thick.

Q. *Why doth a woman ſometime conceive twins?*

A. According to *Galen*, becauſe there are ſeven cels or receptacles of ſeed in the womb, and therefore a woman may naturally have ſo many children at once, as there falleth ſeed into thoſe cels: for there are three in the right ſide, and three in the left; in the right ſide boyes are ingendred, and in the left girls. And in the midſt of thoſe cels or chambers, there is another, where old writers ſay an Hermaphrodite is ingendered; that is, one who hath the ſecret parts of both ſexes. And therefore if a woman ſhould have more then ſeven children at once, it ſhould be rather miraculous then natural.

Q. *Why are twins but half men, and not ſtrong as other men?*

A. Becauſe the ſeed and ſubſtance which ſhould have been for one, is divided into two; and therefore they be weak: and in truth they do not oft live long.

Of Hermaphrodites.

HOw are Hermaphrodites begotten?

A. Becauſe there are three principal cels in the womb, one in the right ſide, another in the left, and the third in the mid-

middle; into which when the ſeed doth fall, an Hermaphrodite is ſaid to be begotten in this manner; becauſe Nature doth alwayes tend to that which is beſt, therefore, ſhe doth always intend to beget the male and not the female, becauſe the female is only for the males ſake, and a monſter in nature. Therefore the male is ſometime begotten in all principal parts, and yet through the evil diſpoſition of the womb and object, and inequality of the ſeed, when nature cannot perfect and end the male, ſhe bringeth forth the female, or Hermaphrodite. And therefore the natural Philoſophers ſay, that an Hermaphrodite is impotency in the privy parts of man, as appears by experience.

Q. *Why doth not nature diſpoſe in him two ſecret parts of man, or two of a woman; but one of a man and one of a woman?*

A. Becauſe nature ſhould then make one of them in vain: but that is againſt the Philoſophers, when they ſay, that God and Nature do make nothing in vain.

Q. *VVhether is an Hermaphrodite to be reckoned for a man, or a woman?*

A. It is to be conſidered in which member he is fitteſt for the act of carnal copulation; if he be fitteſt in the womans act, then it is a woman; if in the mans, he is a man.

Q. *VVhether he ſhould be baptized in the name of a man, or of a woman?*

A. In the name of a man, becauſe names are given *ad placitum*, and therefore he ſhould be baptized according to the worthieſt name, becauſe every man is worthier then a woman, becauſe every agent is worthier then it's patient; as *Ariſtotle* ſaith, *lib.* 3. *de anima*.

Q. *VVhether he ſhall ſtand in judgment in the name of a man or of a woman?*

A. According to the law he ſhould firſt ſwear before he be admitted to judgment, which ſecret part he can uſe, & ſo is to be admitted according to the uſe & power of that part.

Of Monſters.

DOth Nature make any Monſters?

A. She doth, 2. *Phyſ.* for if ſhe did not, ſhe would then be deprived of her end. For of things poſſible, ſhe doth always purpoſe to bring forth that which is moſt perfect and beſt

best: but in the end, through the evil disposition of the matter, & influence of some special constellation, not being able to bring forth that which she intended, she bringeth forth that which she can. As it happened in *Albertus* his time, when in a certain village a cow brought forth a calf half a man: then the country-men suspecting a Shepheard, would have burned him with the cow; but *Albertus* being skilful in Astronomy said, that this did proceed from some special constellation, and so delivered the Shepheard from their hands.

These are *Albertus* his words;

We saw that their two bodies were joyned in nothing but in the back: They had two heads, two feet, four hands, and did go which way they listed. And he saith, They reported unto us, that there were two men joyned in the back, and were of a contrary complexion, the one furious, and the other meek; they lived two years, and the one died, and the other lived long after, until the stink of the other did kill him. I ask, How this can be? It is answered thus; Because the seed is cast into the cels, or receptacles of the womb, which seed was enough for two children, & then by chance it doth sometimes happen, that the skin or distance between the two cels or receptacles is broken, and they knit and joyn in the back, and have two heads.

Q. *Whether be they one or two?*

A. *Aristotle* saith, you must look unto the heart; and if there be two hearts, there be two men.

Q. *Why is a man born sometime with a great head, and six fingers on one hand, or with four?*

A. *Aristotle* saith, it proceedeth of superfluity & abundance of matter; when there is too much matter, then he is born with a great head, or six fingers; but if there be want of matter then there is some part too little, or less then it ought to be.

Of Infants.

Q. *Why are some children altogether like the father, some like the mother, some to both, and some to neither?*

A. If the seed of the father do wholly overcome the seed of the mother, the child doth wholly resemble the father, but if the mothers seed predominate, then it is like the mother:

but

but if he be like neither, that doth happen for many causes; sometimes through the four qualities, sometime through the influence of some heavenly constellation. *Albertus* giveth an example, and saith, That there was on a time a good constellation for begetting of hogs, and a child was then begotten and brought forth which had a face like a hog: and according to this divers sorts of Monsters are brought forth.

Q. *Why are children oftner like the father than the mother?*

A. That proceedeth of the imagination of the mother, which thinketh of the disposition of the father in the act of carnal copulation, & therefore by reason of the strong imagination in the time of conception, the children get the disposition of the father: as it appeareth before of the Queen which had her imagination on a blackmore; and of an Ethiopian Queen which brought forth a white child, because her imagination was upon a white colour. And this is seen in *Jacob's* skill in casting rods of divers colours into the water when his sheep went to ram.

Q. *Why do children sometime resemble more the Grandfathers and great Grandfathers then their parents?*

A. Because the vertue & force of the grandfather is grafted into the hearts of the begetter; & it may be said, that some time it doth proceed of the similitude of the nutriture, and then the child is formed by the similitude of the grandfather.

Q. *Why are the parts of a child's body of divers qualities, and some soft?*

A. This proceedeth of the predomination of divers elements, because the bones are made of a terrestial matter, and therefore are hard: but the brain and the marrow are made of a more watry matter, and therefore are more soft: but the vital spirits and animal spirits are ingendred of a more aërious substance, and those vital spirits are principally in the liver and in the heart.

Q. *Why do children, according to the common course and use of nature, come out of the mothers womb in the ninth month?*

A. Because the child is then fully perfect: or else because some benigne Planet doth reign, as *Jupiter* who is a friend of nature: for according to Astronomers, he is hot and moist, and therefore doth temper the malice & naughtiness of *Saturn*

turn, which is cold and dry; and therefore for the moſt part children born in the ninth moneth are healthful.

Q. *Why do children born in the eighth moneth, for the moſt part dye quickly? And why are they called the children of the Moon?*

A. Becauſe the Moon is a cold Planet, which hath dominion over the child, and therefore doth bind the child with its coldneſs, which is the cauſe of its death.

Q. *Why doth a child cry as ſoon as it is born?*

A. Becauſe of the ſudden change from heat to cold, which cold doth hurt its tenderneſs. Another reaſon is, becauſe the childs ſoft and tender body is wringed and put together, coming out of the narrow and ſtrait paſſage of the matrix, and eſpecially the brain being moiſt, and the head preſt and wringed together, is the cauſe that ſome humors do diſtil by the eyes, which are the cauſe of tears and weeping. The Divines ſay, It is for the tranſgreſſion of our firſt fathers, and original ſin.

Q. *Why doth a child put his finger into his mouth when he cometh firſt into the world?*

A. Becauſe that coming out of the womb, he cometh out of a hot bath; and therefore entring into the cold, putteth his finger to his mouth for want of hear.

Q. *How doth a child come into the world out of the womb?*

A. He cometh forth with the head forward: for if he ſhould come with the thighs or arms forward, he ſhould kill himſelf and the mother.

Of the young one in the Womb.

H*Ow is the young one ſucceſſively ingendered in the womb?*

A. The firſt ſix days the ſeed hath the colour of milk? but in the ſix days following a red colour, which is near unto the diſpoſition of fleſh; and then it is changed into a thick ſubſtance of blood, curded and conſiſtent, not running, like unto a maſs of fleſh: but in twelve days following them, this ſubſtance is made ſo thick and ſound, that it is able to receive ſhape and form; becauſe a fluid or running ſubſtance keepeth on until his birth. And how he is governed every moneth by the Planets, *Boetius* doth teach us elſwhere.

Q. *Whether doth the child in the womb void excrements, or make water?*

A. No; and the reaſon is, becauſe he hath the firſt digeſtion which is in the ſtomach, becauſe he receiveth no meat by the mouth, but it cometh to him at the navel: and therefore he maketh no water, but doth ſweat, which urine is but little in quantity, and is reſerved in a ſmall skin in the matrix; and at his birth is caſt out in abundance.

Q. *Why doth the child come out of the womb eaſily after ſeven eight, or nine moneths?*

A. Becauſe, ſaith *Galen*, when the fruit is ripe, then the ligaments are eaſily broken, and ſo it falleth eaſily.

Of Abortment or untimely Birth.

WHy *do women which eat unwholeſome meats, as rammiſh putrified meats, eaſily miſcarry?*

A. Becauſe it breeds putrified ſeed in them; which the mind abhorring, doth caſt out of the field of Nature, that is, out of the womb, becauſe it is unfit for the moſt noble ſhape, that is, for mans form and ſhape, which is apt to receive the ſoul.

Q. *Why do wraſtling or leaping cauſe the caſting of the child, as ſome crafty women uſe to do of purpoſe?*

A. Becauſe that by ſuch leaping, the ligaments of the child are looſed, and by conſequence there followeth abortment, becauſe it can no longer be kept in the womb.

Q. *Why doth the ſtriking of thunder or lightning cauſe a woman to miſcarry?*

A. Becauſe that the vapour is burning, and doth eaſily hurt the tender ſubſtance of the child, entring in at the pores of the matrix or womb. Yea, *Albertus* doth ſay, that if the child were near delivery, lightning and thunder would kill him.

Q. *Why doth thunder and lightning rather cauſe young women to miſcarry then old?*

A. Becauſe the bodies of young women are fuller of pores and more ſlender, and therefore the vapour of lightning doth ſooner enter into their body; but old women have a thick skin, and well compacted, and therefore the vapour cannot enter in and cauſe this abortment.

Q. *Why doth much joy cauſe a woman to miſcarry with her burden?*

A. Becauſe that in the time of joy a woman is deſtitute of heat, and by conſequence miſcarrying doth follow. The ſame

reaſon

reason doth cause fear to breed it, because then the heat runeth to the heart to help it, and forsaketh the matrix.

Q. Why do women easily miscarry, when they are newly with child, that is, the first, second and third month?

A. *Galen* saith, that as apples and pears do easily fall in the beginning, because the knots and ligaments are soft and weak, so it is of a child in the womb.

Q. Wherefore is it hard to miscarry when they are come to the middle of the time, that is, three, four, five, six moneths?

A. Because that then the ligaments are stronger and fortified, and therefore not easily broken.

Of divers matters.

WHy have some women greater grief then other some in childbirth?

A. For three causes. Sometimes for the greatness of the child, or because the Midwife is unskilful. Sometimes beeause the child is dead, and boweth not, nor can be bowed in going forth. And for the contrary causes some have less pain.

Q. Why hath no man a tail like unto beasts?

A. Because a man is a living creature whose property is to sit: but this is proper to no beast which hath a tail.

Q. Woy do such as keep baths, or hot-houses, expel the heat out of the furnace better with cold water then with hot?

A. Because they are contrary qualities, which work strongly the one against the other; and therefore the heat is better expelled from the stones.

Q. Why doth hot water sooner freez then cold?

A. Because hot water in thinner, and by consequence, giveth better entrance to the cold.

Q. why are men fatter about the belly then in other places?

A. Because the greatest digestion is in the stomach, and therefore those parts which are neerest unto the stomach, are greatest and fattest.

Q. Why is every living creature sad after carnal copulation?

A. Because this act is filthy and unclean, and so every living creature doth abhor it; and when men do think upon it, they are ashamed and sad.

Q. Why cannot drunken men judge of tastes as well as sober men?

A. Because the flesh of the tongue is full of pores, and spungy and receiveth great moisture in it, and more in drunken men then in sober, and therefore their tongue through often drinking is full of naughty humors, and by reason that it is so full, the instrument of taste is made thick and gross, because that is a vein of the tongue, a subtil thin fleth being taken away. And therefore through the thickning of the mean, that is of taste it self, drink taken of drunkards is not presently felt, because that unto due feeling there is requisite to have a due proportion of the mean. And of this also it is understood why drunkards have not a perfect kind of speech.

Q. Why have melancholy beasts long ears, and why are not men wise for the most part which have long ears, but such as have short, as Aristotle *saith in his book* de Animal.

A. The ears do proceed of a cold and dry substance, which is called a gristle, which is apt to become a bone. And because melancholy beasts do abound in this kind of substance, therefore they have long ears.

Q. But why are the others half fools?

A. Because the minds and souls do follow the bodies: for if the senses of the body be subtil, then the soul excercises subtil operations, as well active as speculative: and the contrary is in a gross body.

Q. How is the intellectual soul joyned to the child in the womb of the mother? whether doth the father which begetteth him make the matter apt and fit to receive the soul?

A. The answer is, as the Divines do say, That into a matter of substance sufficiently disposed and made fit, God doth infuse the intellectual soul: and S. *Augustine* saith the like. The soul in creating is infused, and in infusing created.

Q. Why do Hares sleep with their eyes open?

A. Because they have their eyes standing out, and their eyelids short, and therefore they are hardly shut. Another reason is, because they are fearful beasts, and therefore for the safeguard of themselves they sleep with their eyes open.

Q. Why do not Crows give their young ones meat till they be nine days old?

A. Because seeing them of another colour, they think they are of another kind: in the mean space Almighty God doth feed them

them with the dew of heaven, as the Pſalmiſt ſaith, *He who doth give beaſts their food, and young Crows which call upon him.*

Q. *Why are Sheep and Pigeons very mild beaſts?*

A. Becauſe they want galls; and it is the gall which ſtirreth unto anger.

Q. *Why have birds their ſtones inward?*

A. If they had them outward, they would hinder their flying and lightneſs.

Q. *Why do not birds piſs?*

A. Becauſe that ſuperfluity which ſhould be converted into urine, is turned into feathers, as it appeareth, becauſe there is much moiſtneſs in the feathers. Another reaſon is, becauſe they are in continual moving, and therefore much moiſture in them is dried up by air and wind.

Q. *Why are long eggs a ſign and cauſe of the male, and flat ſhort eggs, of the female?*

A. Becauſe (as it pleaſeth *Hypocrates*) it is the condition and property of heat to ſend from the centre to the circumference of cold. And therefore if there be any long eggs, it is a ſign they have a great heat, and therefore paſs into the ſubſtance of the male, becauſe in every kind of thing the male is hotter then the female, as the Philoſopher ſaith. If the eggs be ſhort and flat, it is a ſign the heat is ſmall and undiſperſed, and therefore goeth into the ſubſtance of the female.

Q. *Why do we hear better in the night then in the day?*

A. Becauſe (as *Ariſtotle* ſaith) there is greater quietneſs in the night then in the day, becauſe the Sun doth not ſo well draw up vapours in the night as in the day, and therefore the mean is more fit and ready; and the mean being fit, the motion is better done by it: the which is ſaid to be done with a ſound. Another reaſon is, becauſe there are more motions of the air and ſounds in the day, then in the night, which do hinder one another. Alſo in the night there is greater ſilence, which is oppoſite unto ſound; and things oppoſite put one againſt the other, ſhew the better.

Q. *Why doth a man laugh ſooner if he be touched under the arm-pits, then in other parts of the body?*

A. Becauſe there is in that place a meeting of many ſinews, and becauſe the mean we touch by (which is the fleſh) is more

ſubtil there then in other parts, and therefore a better feeling. And this is true, if that place be not touched too hardly; for if you do ſo, then there is not that delight: and when a man is moderately and ſoftly touched there, the ſpirits which are there are diſperſed, run into the face, and then from thence is cauſe of laughter.

Q. VVoy is wood burn'd converted into a black cole, and a bone burned into white ſubſtance?

A. Becauſe the wood before it was burned, was reaſonable moiſt, and ſo after burning getteth heat accidentally, and that heat is not able to conſume all the moiſture of the wood, and therefore there remaineth ſome after the burning, and is converted into a black ſubſtance, becauſe the humidity of the wood was ſlimy, and could not altogether be conſumed by the fire. But a bone of its own nature is cold and dry, having but ſmall moiſture in it, which the burning doth wholly conſume, and ſo accidently the moiſture being conſumed, the body waxeth white.

Q. VVhy do ſome women love white men, and ſome black?

A. There are two anſwers. Some women have a weak ſight, and ſuch delight in black, becauſe the white doth hurt the ſight more then black. The ſecond reaſon is, becauſe like doth delight in the like; but becauſe ſome women are of a hot nature, ſuch are delighted with black, becauſe blackneſs doth follow heat. And others are of a cold nature, and theſe are delighted with white, becauſe cold is the mother of whiteneſs.

Q. Why do living creatures ſleep?

A. For neceſſity, becauſe the inſtruments of divers actions are wearied by being long awake; and by reſt which is in ſleep, they are comforted, as *Ariſtotle* ſaith.

Q. Why are Students ready to ſleep after dinner, if they go about to ſtudy, and not if they ſolace themſelves?

A. Becauſe when a man doth apply his mind to ſtudy, the natural heat goeth from the outward parts of the body to the inward, and there it ſtrengtheneth, becauſe there cometh much of it together, and cauſeth a fume to aſcend from the meat to the head, which is the cauſe of ſleep. Or elſe we may anſwer, that when the power or vertue with which we ſleep is ſtrongeſt, the natural power is weakned: but when a man doth ſolace himſelf

himself by this pleasure, the natural heat is spread abroad, and suffereth no vapour to ascend unto the brain, and so sleepeth not, but is kept from sleep by reason that the heat is dispersed.

Q. Why do men sleep willingly after labour?

A. Because that through continual moving, the heat is dispersed to the external parts of the body, the which after the labour is past, gathereth together to the internal parts of digestion, there to digest; and from digestion, vapours do rise from the heart to the brain, the which do stop the passages by which the natural heat should be dispersed to the external part; and then the external parts being cold and thick by reason of the coldness of the brain, sleep is procured. And by this it appeareth, that such as eat much and drink much, do sleep much and long, because great store of humours and vapours are bred in such, which cannot be digested and consumed of the natural heat.

Q. Why are such as sleep much, evil disposed and ill coloured?

A. Because that in sleep much moisture is gathered together, which cannot be consumed, which is expelled in waking, and so it doth covet to go out through the superficial parts of the body, and especially it covereth to the face, and so is cause of a bad colour, as it appeareth in such as be flegmatick, who desire more sleep then others.

Q. Why doth it appear unto some in their sleep, that they eat and drink sweet things?

A. Because the flegm drawn up by the jaws, doth distil and drop to the throat, and this flegm is after a sort sweet, and therefore that seemeth so unto them.

Q. Why do some dream in their sleep, that they be in the water and drowned, and some that they be in the water, and not drowned: and this doth happen especially in such as are flegmatick?

A. The reason is (as *Aristotle* saith) because the flegmatick substance doth run to the high parts of the body, and then they think they are in the water and drowned: and when that substance draweth unto the internal parts, then they think they escape. Another reason may be overmuch repletion and drunkenness: and therefore when a man is overmuch filled with meat, the fumes and vapours ascend and gather together, and therefore they think that they are drowned and strangled: but

if they cannot aſcend ſo high, then they ſeem to eſcape.

Q. May a man procure a dream by an external cauſe?

A. Ariſtotle holdeth that it may be done, if a man do ſpeak ſoftly at a mans ears, and awake him; then of this ſtirring of the ſpirits, there are thunderings and buzzings in the head, and ſo dream of that. And ſo ſome men have dreams, by divine Revelations, when it pleaſeth God to ſend any.

Q. How many humours be there in a mans body?

A. Four, whereof every one hath its proper place in mans body. The firſt is choler, which Phyſicians call *flava bilis*, and is placed in the liver. The ſecond is melancholy, called *atra bilis*, whoſe ſeat is in the ſpleen. The third is flegm, whoſe place is in the head. The fourth is blood, whoſe place is in the heart.

Q. What condition and quality hath a man of a ſanguine complexion.

A. He is fair and beautiful, he hath his hair for the moſt part ſmooth; he is bold, he retaineth that which he hath conceived; he is ſhamefac'd, given to muſick, a lover of ſciences, liberal, courteous, and deſires not revenge.

Q. What properties do follow a flegmatick complexion?

A. They are of a dull wit, their hair never curles, they are ſeldom very thirſty, they are much given to ſleep, they dream of things belonging to water, they are fearful, covetous, and given to heap up riches, and are weak in the act of venery.

Q. What properties do follow the cholerick men?

A. He is furious, and angry, quarrelſome, given to war, pale coloured, he is unquiet, drinketh much, ſleepeth little, and deſireth much the company of women.

Q. What properties follow the melancholy man?

A. He is unquiet, brown in complexion, his veins hidden, he eateth little, and digeſteth leſs: when he dreameth it is of dark confuſed things; he is ſad, fearful, exceeding covetous, and incontinent, unleſs he bridle his affection.

Q. What dreams do follow theſe complexions?

A. Pleaſant merry dreams do follow the ſanguine complexion, fearful dreams the melancholy; the cholerick dream of children, fighting and fire; and the flegmatick of water. And this is the reaſon why a mans complexion is ſaid to be known by his dreams.

Q. What

Q. *What is the reason that if you cover an egg over with salt, and let it lie in it a few days, all the meat within it is consumed?*

A. The great drineſs of the ſalt doth conſume the ſubſtance of the egg; but in ſand, ſome ſay, they may be kept long, as the Mariners do practice.

Q. *Why is the melancholy complexion the worſt of all?*

A. Becauſe it is the dregs of the blood, which is an enemy to mirth, and fartheſt from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Q. *Why are the ſl gmatick for the moſt part dull of wit?*

A. Becauſe that the vivacity of wit proceedeth of heat, ſo of the cold contrary, which they are ſubject unto.

Q. *Wherefore doth it proceed, that ſome men dye with extreme joy, and ſome with extreme grief?*

A. Over-great joy doth overmuch cool the internal parts of the body; and overmuch grief doth drown and ſuffocate the heat, the which failing, a man dieth.

Q. *Why hath a man ſo much hair on his head?*

A. The hair of the head proceedeth of the vapors which riſe from the ſtomach, and aſcend to the head, and alſo of the ſuperfluities which are in the brain: and theſe two paſſing thorow the pores of the head, are converted into hair, by reaſon of the heat and drineſs of the head. And becauſe mans body is full of humors, and he hath more brain then other creatures, and alſo more ſuperfluity in the brain, which the brain expelleth, it followeth that he hath more hair then other living creatures.

Q. *How many ways is the brain purged, and other hidden parts in the head?*

A. The watry and groſs humors are purged by the eyes, melancholy by the ears, choler by the noſe, and flegm by the hair.

Q. *What is the reaſon that ſome bluſh and change colour, when they have that which they would not?*

A. Shamefac'dneſs is a kind of anger, diſpleaſure and fear joyn'd together, as when a man is offended againſt himſelf, or againſt another: and therefore when we ſee or hear ſomething to be diſcovered which our ſelves have done naughtily, or would not have known, the anger which we conceive

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is greater then the fear, and therefore the blood runneth to & fro, and in the end remaineth in the higheſt parts of the body, until the ſpirits be quiet and pacified, and the paſſion gone.

Q. What is the reaſon that ſuch as are very fat in their youth, are in danger to dye on a ſuddain?

A. Such have very ſmall and cloſe veins by reaſon of their fatneſs, ſo that the air and breath can hardly have free courſe in them; and thereupon the natural heat wanting ſome refreſhment of the air, is put out, and as it were quenched.

Q. Why do garlick and onions grow after they are gathered?

A. It proceedeth of the great humidity which is them.

Q. Why do men feel cold ſooner then women?

A. Becauſe men being more hot then women, have their pores more open; and therefore the cold doth ſooner enter into them then into women.

Q. VVhy are not old men ſo much ſubject to the plague, as young men and children?

A. They are cold, and therefore their pores are ſhut up, and not ſo open as in youth, and therefore the infecting air doth not penetrate ſo ſoon as when they are open, as in youth, by reaſon of their heat.

Q. VVhat is the reaſon that lime is ſet on fire, and on a greater heat by caſting water on it?

A. Lime is hot of nature, and therefore when water is caſt on it, it fleeth from the cold, and by uniting its force, gathereth a greater heat and ſtrength, and ſo is ſet on fire. And that is alſo the reaſon that a candle doth burn faſter in the winter then in the ſummer; for then by reaſon of the encompaſſing cold, the heat uniteth it ſelf, and gathereth the cloſer to the tallow or wax, and ſo doth conſume it the faſter.

Q. VVhy do we caſt water into a mans face, when he ſwoondeth?

A. Becauſe that through the coldneſs of water, the heat may run to the heart, and ſo give ſtrength.

Q. VVhy are thoſe waters beſt and moſt delicate, which run towards the Sun-riſing?

A. Becauſe they are ſooneſt ſtricken with the Sun beams, and made pure and ſubtil, becauſe the Sun hath them long under him, and by that means takes away their coldneſs and groſs vapour, which they take of the ground they run thorow.

Q. VVhy

Q. *Why have women ſuch weak ſmall voyces?*

A. Becauſe their inſtruments and organs of ſpeaking, by reaſon they are cold, are ſmall and narrow; and therefore receiving but little air, cauſeth the voyce to be ſmall and effeminate.

Q. *Whereof doth it proceed, that want of ſleep doth weaken the body and the brain?*

A. Much watching doth ingender choler, the which being hot, doth dry up and leſſen the humors, which conſerve the brain, and the head, and other parts of the body.

Q. *Whereof doth it proceed that Vinegar doth ſtanch blood?*

A. It proceedeth of its cold vertue: for all cold naturally is binding, and Vinegar being cold, hath the like property.

Q. *Why is the ſea-water ſalter in ſummer then in winter?*

A. This proceedeth from the heat of the Sun, ſeeing by experience that a ſalt thing being heated, becometh more ſalt.

Q. *Why is ſmoak contrary to the eyes?*

A. Becauſe in the eyes there is a delicate and pure cryſtaline humour; and the eye is alſo cold and without any colour at all, and the ſmoak is groſs and hot, and by that means doth pierce the humors of the eyes, and hurt them; and if the eye had any colour in it, all things ſet before it would ſeem to be of the ſame colour. And becauſe the eyes are cold, and the ſmoak hot, it doth cauſe the vapours which are contained in the eyes to drop and diſtil, which is hurtful to the eyes.

Q. *Why do men live longer in hot regions then in cold?*

A. Becauſe they be more dry, and by that means the natural heat is better conſerved in them then in cold countreys, becauſe the cold doth extinguiſh the heat.

Q. *Why is well-water ſeldom or never good?*

A. All water which ſtandeth ſtill in its ſpring, and is never heated with the Sun beams, is very heavy, and hath much earthy matter in it; and therefore wanting the heat of the Sun, is naught?

Q. *Why do we ſleep better and more at eaſe on the right ſide then on the left?*

A. Becauſe when we lie on our left ſide, the lungs do lie upon and cover the heart, which is on that ſide under the pap. Now the heart, the fountain of life, being thus occupied and hindred with the lungs, cannot exerciſe its own proper opera-

operations, as being overmuch heated with the lungs lying on it, and therefore wanting the refreshing of the air which the lungs do give it, like the blowing a pair of bellows, is choked and suffocated: and lying on the right side, the inconveniences are avoided.

Q. Whereof doth it proceed, that the holding of the breath doth cause yexing to go away?

A. Because the holding of the breath doth heat the internal parts of the body, and this heat chaseth away the yex, being nothing else but a cold air within the body.

Q. What is the reason that old men sneeze with difficulty?

A. Because that through their oldness their arteries are very narrow and close, and therefore the heat is not of force to expel the cold; for I think sneezing is like the combat in the air made by thunder, which is caused of heat and cold.

Q. Why doth a drunken man think that all things do turn round about him?

A. Because the spirits which serve the sight are mingled with vapours, fumes and the wine: and then the over-much heat causeth the eye to be in a continual moving; and the eye being round, causeth all things about it to seem to go round.

Q. Whereof doth it proceed, that bread which is made with salt, is lighter then that which is made without it, considering salt is very heavy of it self?

A. Although bread is heavy of it self, yet the salt drying it, doth make it light, by reason of the heat which it hath, which heat doth dry: and the more heat there is in it, the better the bread is, and lighter, and more wholsom for the body.

Q. Why is not new bread good for the stomach?

A. Because it is full of moistness, and thick and hot vapors which do corrupt the blood. And hot bread is blacker then cold, because heat is the mother of blackness, and because the vapours are not gone out of it.

Q. Why doth lettuce make a man sleep?

A. Because they do engender grosse vapours.

Q. Why do the dregs of wine and oil go to the bottom, and those of honey swim uppermost?

A. Because the dregs of wine and oil are earthy, and no way purged before, and therefore being of the nature of earth, do

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go to the bottom: but honey is a liquor which cometh from the ſtomach and belly of the bee, and there in ſome ſort purified and made ſubtil, and by that means that which remaineth is light and hot, and therefore goeth upward.

Q. *Why do Cats and wolves eyes ſhine in the night and not in the day?*

A. The eyes of theſe beaſts are by nature more cryſtalline then the eyes of other beaſts, and therefore do ſhine as they do: but the brightneſs of the ſun doth hinder them to be ſeen in the day time.

Q. *What is the reaſon that ſome men when they ſee others dance, do the like with their head, or feet, or by ſome other geſture of the body?*

A. The anſwer is, becauſe the ſight having carried and repreſented unto the mind that action, and judging the ſame to be pleaſant and delightful, and therefore deſiring it, the imagination draweth the likeneſs of it in conceit, and ſtirreth up the body by theſe geſtures.

Q. *Why doth much ſleep cauſe ſome to grow fat, and ſome lean?*

A. Thoſe which are of hot complexion, when they ſleep, do conſume and digeſt the ſuperfluities of that they have eaten, and therefore become fat. But ſuch as are of good complexion, when they ſleep, are much more cold, and ſo digeſt leſs.

Q. *How, & for what cauſe do we ſuffer hunger better than thirſt?*

A. When the ſtomach hath nothing to conſume, it conſumeth the flegm and humors which it findeth moſt ready and moſt at hand, and therefore we ſuffer hunger better then thirſt, becauſe the heat hath nothing to refreſh it withal.

Q. *Why doth the hair fall after a great ſickneſs?*

A. When the ſickneſs is long, or an ague, the humors of the head are dried up through overmuch heat, and therefore wanting nouriſhment they fall.

Q. *Why doth the hair of the eye-brows grow long in old men?*

A. Becauſe that through their age the bones of the eye-lids are thin by reaſon of want of heat, and therefore the hair doth grow there by reaſon of the rhumes of the eyes. The like doth happen in ſuch as imagine much, becauſe that with their heat they draw many humours to the forepart of the head, where the imagination is placed.

Q. *Whereof proceedeth gaping?* A. Of

A. Of groſs vapours which occupy the vital ſpirits of the head; and the ſenſes are cold, and make them ready to ſleep.

Q. What is the reaſon that ſome flowers do open with the Sun riſing, and ſhut with the Sun-ſetting?

A. Cold doth cloſe and ſhut, as hath been ſaid, and the heat of the Sun doth open and enlarge. Some do compare the Sun unto the Soul in the body; for as the ſoul giveth life, and when it departeth, death followeth; ſo the Sun doth give light, and vivificate all things; and cold bringeth death and withering, and decaying of all things.

Q. Why doth grief cauſe men to grow old and gray?

A. Age is nothing elſe but a drineſs, and want of humors in the body: grief then cauſeth alteration, and alteration heat, and heat drineſs; age followeth immediately, and greyneſs.

Q. Why are gelded beaſts weaker than ſuch as are not gelded?

A. Becauſe they have leſſer heat, and by that means leſſer force and ſtrength.

Marcus Antonius Zimaras Sanctipertias his Problemes.

WHy is it eſteemed in the judgement of the moſt wiſe the hardeſt thing of all to know a mans ſelf?

Is it becauſe nothing can be known, if its form and perfection cannot be known? to know the form and perfection of a mans ſelf, as it ſeemeth unto the Philoſopher, is a matter hard enough. And a man, by the authority of *Plato*, either is nothing, or if he be any thing, he is nothing elſe but his ſoul: Or is it becauſe it cannot be done by a reflected action, and to reflect and look unto himſelf, is a token that he is ſeparated by the fleſh. For he who would know himſelf, ſhould be drawn from ſenſible affections: and how hard this is, no man is ignorant. Or is it becauſe a man liveth by underſtanding? but the underſtanding of a man cannot conceive himſelf, but after the underſtanding of ſenſes, which is very hard.

II. *Why was* Socrates *eſteemed the wiſeſt of all* Greece, *by the Oracle of* Apollo, *ſeeing that by the opinion of* Ariſtotle, *he was*

conversant and busied onely about morality, & nothing about nature?

Whether is it because it is more expedient for the common commodity and use of men to live well, then to contemplate? Or because it seemeth to *Plato*, that was usually professed of him every where, *I know that one thing, that I know nothing*?

III. *why do men especially contend and strive in things of wit?*

Is it because they think that other things which are called goods, are in the power of another, as the gifts of the body are Natures, and external and worldly goods are subject unto the rule of Fortune? whereof it cometh to pass, that every man can easily suffer himself to be overcome in such things, as things not hapning through his fault or occasion: but they think wit to be in their own power. Or is it because they think that the goods of the mind do excel all other goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or is it because it is a common disease of all men, as it seemeth unto a certain wise man, That every man doth think himself more learned then he is, and therefore doth desire to perform that which he believeth without study and labour.

IV. *What is the cause that few men take pains in attaining of Sciences, seeing that all men desire to know?*

Whether is it because the gods have put vertue to be gotten with sweat and labour, as *Hesiodus* saith? Or because the pleasures of the body do draw a mans mind from the searching out of the truth. Is it requisite for him who desireth to live in mind, that he think and meditate on the earth of the body, as the divine *Plato* doth think? Or is it because the nature of a man is forced to serve many ways, as it pleaseth *Aristotle*, whereof it falleth out, that when things necessary do fail, the natural desire is not brought into action? For Nature of her self is able to contemplate.

V. *Why do men say that Philosophy is naked?*

Is it because truth is naked, and that there needeth no colour of words when we handle a matter of truth? for it belongeth to Sophisters to dispute of terms, when the sincere truth is sought. Or is it because they do not play the Philosopher well, which seek Philosophy for gain and ambition, and not for her self? or is it because he should be void from all worldly affecti-

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ons, who desireth to endeavour himself in the study of Philosophy: for *Aristotle* doth say, The soul is made wise by rest and quietness. And it were easie for Philosophers to become rich if they would, as appeareth by the example of *Thales*.

VI. *Why do men desire to be had in memory after their death, and therefore some make Pyramides, Statues, Images, and divers other tokens and monuments which they build and leave behind them.*

It is because all things, as it seems unto *Aristotle*, do desire to participate of some perpetuity, and divine being, as much as they can; and therefore if they cannot remain in nature and being, yet they endeavour at the least to continue in opinion and conceit of men; or else hath custom brought it in so, to stir up such as come after, to the end they should not degenerate from their parents?

VII. *What is the cause why mens desires grow without measure about Fortunes goods?*

Is it because natural desires, as *Seneca* saith, have an end, and such desires which proceed of false opinion, have no where to end.

VIII. *Why do Poets always assign and appoint some wise men to be familiar with Princes? as* Homer *doth* Nestor *with* Agamemnon; Euripides, Tiresias *with* Creon; Hesiodus, Prometheus *with* Jupiter, *and* Maro, Achates *with* Æneas.

It is because that by the Law of nature, as *Plato* doth say, wisdom and power doth direct our actions to one end, and affect the same thing, love it, and seek it.

IX. *Why doth* Homer *when he makes mention of Ambassadors, talk always of the Embassie of a Commander in bare words?*

Is it because it is the duty of Ambassadors to declare the bare will of the Commander, and put his sentence in execution; And therefore it is certain he should adde nothing, nor take away nothing? Or else is it because the commandment of him who doth rule, that is of a wise man, is put in good order, and is presumed to be most perfect? And therefore these should be nothing changed, but his Decrees and Constitutions are to be judged absolute and perfect.

X. *Why doth* Aristotle *use exceeding brevity in most hard matters?*

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Whether is it becauſe it is the cuſtome of wiſe men to load their words with ſentences: or elſe to the end that he would be obſcure, to fear and keep off rude wits from the reading of his works, as it ſeemeth to the Expoſitors? Or whether is it becauſe that in a hard matter, and in matter of truth many words are ſuſpected, becauſe that truth doth conſiſt in a few words? Or is it becauſe it ſeemeth unto the wiſe man. In many words there is errour often committed.

XI. *Why do famous men in any Science, when they do erre in any matter, erre more dangerouſly then thoſe which are leſs famous?*

Is it becauſe that ſuch, truſting to the skill of their own wit, are drawn far from their ſenſes, and therefore muſt needs be deceived? *Avicen* may ſerve for a proof of this, who for all his Fame in Philoſphy, ſaid, That a man might naturally be brought forth of the Earth. And that Famous great *Averrois*, who thought that a Maid might conceive with child in a bath, without knowledg of Man.

Out of ARISTOTLE.

Q. *Why is a man who is endued with learning, the moſt unjuſt of all living Creatures.*

Whether is it becauſe with his wit and conceit he is much given to pleaſures, and therefore he doth ſeek out greatly, and weigh what felicity is; which no man can obtain but with injury.

XII. *Why do men deſire rather to ſeem, then to be and not ſeem?*

Is it becauſe man only is participant of honour, whereby it cometh to paſs, that every man deſireth to ſeem good, and yet naturally flyeth labour, though we get no vertues but by labour? Or is it becauſe the property of a Sophiſter is rather to ſeem, then to be and not ſeem? But there are very few which truly attain unto vertue.

XIII. *Why do ſome in their youth beget Girles, and in their middle age, or when they grow old, beget Boyes?*

Whether is it becauſe the ſeed waxeth cold in ſuch as uſe the act of carnal copulation too oft? And therefore in their middle when they grow old, not uſing it ſo much, their ſeed is hotter which is the begetter of males?

XIV. *Why have Children and Boyes pleaſure in the act of Venery, ſeeing they do not caſt forth any ſeed?*

It is as the Philoſopher ſaith, becauſe there is a certain tickling and itching in the letting forth of the Spirit of breath as it is in ſuch as are of age by the caſting out of ſeed.

XV. *VVoy have they the leſſer pleaſure, which uſe the act of copulation oft?*

Whether is it becauſe by often uſing carnal copulation, the ſpirit and ſeed doth decreaſe and wax cold; And therefore the ſeed is not ſo itching, not ſo tickling, which is the cauſe of delight as Philoſophers affirm.

XVI. *Why doth immoderate carnal copulation more hurt then immoderate letting of blood?*

VVhether is it becauſe the ſeed is fuller of Spirit and nutriment, better diſpoſed and prepared for the nature of the body, then the blood? For as it ſeemeth unto *Galen*, the ſeed is the cauſe of the ſubſtantial parts of the body, and of it the body doth grow, increaſe as is nouriſhed. And as he who is hungred, is hurt more by the taking away of bread, then of flower; ſo the body is more weakned by the taking away of ſeed, then by the evacuation of blood.

XVII. *What is the reaſon that ſuch as have a very long yard, cannot beget children?*

VVhether is it becauſe the ſeed is going a long diſtance, the ſpirit doth breath out; and therefore is cold and unfit for generation?

XVIII. *Why do ſuch as are corpulent, caſt forth little ſeed in the act of copulation, and are often barren?*

Is it becauſe the ſeed in ſuch paſſeth into the nouriſhment of the body? And for the ſame cauſe, corpulent women have but ſmall ſtore of flowers.

XIX. *Why are women apt to the act of venery in ſummer time, and men in winter?*

VVhether it is as it ſeemeth unto the Philoſopher, becauſe at that time their ſtones hang downward, and are feebler then in the winter, ſeeing it neceſſary for him who will uſe carnality to draw them up? or is it becauſe hot natures do become lively; for a man is hot and dry, a woman cold and moiſt; and therefore in this ſeaſon the ſtrength of man doth decay, and the ſtrength of women grow ſtronger and livelier through the benefit of a contrary quality. And for the ſame cauſe

cauſe as *Galen* ſaith, ſome beaſts of a cold nature do almoſt die in dens and holes through the exceſſive cold of the air; and do receive little nutriture at all, which revive again when heat cometh.

XX. *VVhy is a man the proudeſt of all living creatures?*

Whether is it by reaſon of his great and ſtrange knowledge; or as the Phyloſopher ſaith, all ſenſible things conſiſt in ſenſe, intelligible in the; underſtanding; what remaineth then that eſcapeth his knowledge? Or is it becauſe he ſeemeth to be the knot and faſtning together of God and the world; for he is in the middle betwixt both. Or is it becauſe he hath rule over all earthly creatures; and all things ſeem to be brought to his abitrement; Or ſhall I anſwer, That the pride of man doth proceed of the want of knowing of himſelf; For truly, if he would remember that he is conceived like unto dung and urine, if he would mark how he is brought naked into the world, if he would weigh how he doth lead his life in miſery and toill, if he would think deeply how he is bound to die, he would not be proud at all.

XXI. *Why doth man eſpecially underſtand one thing, and do another?*

Is it becauſe there is the ſame ſcience of contrary things? or becauſe the office of the minde is to reach unto many things, and the appetite tendeth unto one thing onely; And ſo a man for the moſt part doth live by underſtanding, and reaſon; and beaſts are led with appetite, anger and pleaſure.

Out of *ARISTOTLE.*

Q. *Why is a man wiſeſt of all living creatures?*

A. Whether is it becauſe he hath a very little head in reſpect of the proportion of the body, as it ſeemeth unto the philoſopher in his problems; Or is it becauſe he is of a moſt perfect nature, & therefore the habits of vertues are more excellent in him? Or whether is it becauſe the blood of man is moſt ſubtil, and pure, and clean; The blood is the nutriture, and that the laſt nutriture, and therefore there is great difference, whether it is cold or hot, thin or thick, troubled or clear, or is it by reaſon that through his own conſtitution he hath a moſt perfect ſenſe of feeling, as experience doth ſhew in men; For becauſe they have ſoft fleſh, they are endued with a ſharp and quick wit; and they whoſe fleſh and skin is

thicker and groſſer, are dull and ſlow. And therefore the temperance of man ſeemeth moſt fit and apt for prudence & wiſdom. And by that reaſon that in a ſoft body & tender, the firſt and motherly ſpirit of the ſoul is eaſilier infuſed, and doth more willingly and ſpeedily diſcourſe; and contrariwiſe, the hardneſs and thickneſs doth ſtop, and therefore is a hindrance that the pure and clean blood, whereof the ſpirits are ingendred, be not carried from place to place: for unto every man is given a certain portion of ſpirit to work withal.

XXII. *Why are all womens wits unapt in good things, and moſt prompt in naughty things, as* Euripides *ſaith in* Medea?

Whether is it becauſe of a privation which ſeemeth to be coupled & joyned with her nature? for as it doth appear unto a Philoſopher, a woman is a mans hurt, & the condition of a privation is always to go about hurt & intend miſchief.

XXIII. *Why do men ſay, that a womans firſt counſel ſhould be choſen?*

Is it becauſe (as we ſee in things which want reaſon) their actions and motions are guided, and directed to their proper ends by a ſuperior power? For I think that to be moſt true which is ſaid, that there is providence which doth caſt into an unhoneſt heart, the deſire of honeſty, and in a poor man the deſire of wealth, as far as it is ſufficient. So the underſtanding of a woman, although ſhe underſtand not the reaſon of good and evil, is ſometimes directed by an infallible truth, to take ſome things in hand; but the counſels which they go about, through their own ſearching, are to be left off as weak and ſubject to many errors.

XXIV. *Why do women deſire rather to go trim, and deck themſelves, then men?*

Is it becauſe the nature of women is imperfect, and thereupon they endeavour to ſupply the want of nature with the benefit of art? For by nature, that which is evil-favoured & unſeemly, doth covet and deſire that which is fair and honeſt. Or is it becauſe that wanting the beauty of the minde, they are forced to ſtudy how to trim and deck their bodies.

XXV. *What is the cauſe that a tall man is ſeldom wiſe?*

Is it becauſe the largeneſs of his body doth proceed of exceſs of heat, and abundance of humidity? But wiſemen do think,

thick that the perfection, accompliſhment, and goodneſs of our operation is perfected by drineſs, which doth always go on, and increaſe untill it brings us unto our end. For the conſtitution of the body from its firſt beginning, did ſpring from the laſt humidity; but the vehemency and exceſs of heat doth overthrow the judgment and quietneſs of minde.

XXVI. *Why is a multitude of Princes or Rulers naught, as* Homer *ſaith?*

Is it becauſe that if the government ſhould be turned into tyranny, it is better to be under the yoke of one, then of many? Or becauſe a multitude of rulers do ſeldom look to the good of the Commonwealth; wherefore it proceedeth, that if once they diſagree, great hurt is like to hang over the commonalty? It is eaſier for one man to be well-given, then many. In the government of many, there wanteth no ſtrife, debate, and envy: And therefore ſeeing that experience doth teach, that a Kingdom will not receive two, it is moſt truly ſaid of *Ariſtotle*, That a multitude of Rulers are naught, and therefore let there be but one Prince.

XXVII. *Why have beaſts their hearts in the midſt of their breſt, and man declining ſomewhat towards the left ſide?*

Is it becauſe it ſhould moderate the cold of that ſide? for as *Ariſtotle* doth ſay, man only hath the left ſide cold. Or is it as the Phyſitians do ſay, becauſe it ſhould give place unto the liver, which is placed on the right ſide?

XXVIII. *Why doth a woman love that man exceeding well who had her maidenhead?*

Is it becauſe that as the matter doth covet a form or perfection, ſo doth a woman the male? or is it by reaſon of ſhamefac'dneſs; for as that divine Plato ſaith, ſhamefac'dneſs doth follow love? It is reaſon that ſhe love and eſteem of him who looſed the bond of her credit and ſhame. Or is it becauſe the beginning of great pleaſure doth bring a great alteration in the whole, becauſe the powers of the mind are greatly delighted, and ſtick and reſt immoveable in the ſame? And therefore *Heſiod* giveth counſel to marry a maid.

XXIX. *Why are the nights in the full moon ſomewhat warm, ſeeing that according to the Mathematician the moon is cold by night?*

Whether is it becauſe the opinion of the Peripateticks ought

to be preferred, which ſaith that every light doth heat, in that reſpect that it is reflected.

XXX. *Why are the nights in Autumn colder then in ſpring?*

Is it becauſe the air is then very thin; and bodies which are rarified, are very apt to receive heat or cold; as it is eaſily ſeen in water; for water heated doth ſooner freez then cold water, becauſe it is rarified with the heat.

XXXI. *Why are our bodies ſooner hurt with cold in Autumn then in the Spring?*

Is it becauſe the bodies which are accuſtomed to cold, do in the ſpring time come to heat. And therefore the moving or mutation is natural, and not ſudden. But in Autumn they haſten from heat to cold, not being accuſtomed, and without any mean. And nature doth not endure ſudden change, as *Galen* ſaith.

XXXII. *Why are men full of hair, prone and apt to the luſt of the fleſh?*

Whether is it becauſe in them is preſumed to be great ſtore of excrements and ſeed, as it ſeemeth unto the Philoſopher.

XXXIII. *What is the reaſon that men which have a ſmall head, are naturally angry and teſty?*

Is it not becauſe that when the head was little and the brain by conſequence, the heat of the heart cannot be moderated with the heat of the brain as it ought to be? And anger doth proceed of the boyling of the blood about the heart, through the deſire of ſomething which doth grieve and make ſorry.

XXXIV. *Why doth a man hold faſt together and cloſe his fundament after he hath made water?*

Whether is it becauſe the air doth run preſently to fill that which is void, and therefore the parts of the body are altered immediately with the coldneſs of the air, and do quake and tremble?

XXXV. *Why have ſome men died through grief and ſadneſs, and ſome through joy, and more for anger?*

Is it becauſe joy doth cool the very inward guts; grief & ſorrow do ſuffocate and choak the inward parts, and cool the outward, anger doth heat both? whilſt heat doth remain, the life and nature remaineth, becauſe the ſoul is ſaid to be the life and natural heat.

XXXVI.

XXXVI. *Why doth the voice change in men and women when they begin to have ſeed?*

Is it becauſe heat is the beginning of veins and blood, as *Ariſtotle* ſaith againſt the Phyſitians? & thereupon it ariſeth, that becauſe the change of the excrements of ſeed is made in the higheſt part of the body, the voice as being above, makes it manifeſt. And thereupon it is, that the voices both of men and women do change when they begin to have ſeed.

XXXVII. *VVhat is the reaſon, that when a pot full of boyling liquor is ſeething over yet the bottom is cold?*

It is becauſe the hot vapours aſcend upward? And therefore when the uppermoſt water is hot, the bottom the mean ſpace is cold, by reaſon of the coldneſs of the water adjoyned unto it.

XXXVIII. *Why do we finde the graine which we finde in the Ants holes, and gathered in Summer time, gnawn at one end?*

Is it becauſe they are directed of nature to gnaw and conſume that end where the vertue of ſeeding is, for fear it ſprout again, leſt by the ſprouting and growing, they ſhould be deprived of their nutriture belonging neceſſarily unto themſelves?

XXXIX. *VVhy do children love the mothers more fervently then the fathers.*

Is it becauſe they take great pains with them; or becauſe of the great certainty which they have of themſelves, as *Ariſtotle* ſaith.

XL. *VVhy is not the Father as well beloved of the Son, as the Son is of the Father?*

Is it as wiſe men ſay, becauſe love goeth not backward, but always forward; becauſe love doth by nature ſerve ſuch a life to continue the kind; where it cometh to paſs, that our natural deſire neglecting things paſt, looketh to things to come. Or is it (as the Phyloſ. ſaith) becauſe the father hath ſomewhat of his in the ſon, the ſon nothing of his father?

XLI. *VVhy do children for the moſt part rather reſemble the mother, then the ather; ſeeing (as* Ariſtotle *ſaith) the mother doth not concur actively to the begetting of the child?*

VVhether is it becauſe all ſimilitude and likeneſs in mankinde, and nature, are virtually contained in the ſeed of the father; whereby it is that for the moſt part the ſon is like

neither, but the grandfather or great grandfather; and sometime like none of the family? or is it because this doth proceed of a strong imagination; for such are wont wonderfully to love their wives, For as *Avicen* doth affirm, the body is somewhat changed by affections which are called *Affectus animalis:* for they do print deep impressions in natural things, as it doth happen that the child doth represent him whose portracture and image was fore-conceived in the act of carnall copulation of the women and of the men. But some of the vulgar sort, who know not the causes of things are not contented with this Doctrine; but the wise agree and consent unto it. And therefore it cometh also to pass, that the blood runneth and goeth to the external parts in him who casteth conceits in his mind of red things. And so mens teeth are set on edge when they see another eat sour things: and when we see another diseased and grieved in any part, the same part in us doth both languish and grieve, and often also the constitution of the body is changed through excessive fear.

XLII. *Why are asses more nimble, as the proverb is, when they are young, then at any other time?*

Whether is it because their nature and constitution being melancholy from the beginning, it is requisite there should be a temperature with the recompence of contrary qualities; for melancholy by nature is cold and dry, but when they are young, they are hot and moist. This also we see in melancholy children, the which in their childhood are of great wit, and before it be looked for, are of great wisdom, so far forth that you may hope and promise any thing of them in time to come; whose wit nevertheless in progress of time, doth decay and fade. Be therefore (saith the *Greek*) naught, to the end that thou maist live; for the nature of such is most short.

XLIII. *Why be there no asses in Pontus and Scythia?*

Is it because their nature is most impatient of cold, as the Philosophers do say?

XLIV. *Why are Clergymen and women most covetous.*

Is it because the habit of vertue is bred of many actions, & therefore seeing that Priests want wives and children, they are forced no ways to spend their goods, and yet are accustomed to take and receive, and so become covetous? for as the Philo-

sopher

ſopher doth ſay, ſuch as every mans actions are, ſuch doth he become. The nature of women (as we have often ſaid) is imperfect, therefore they think it impoſſible fully to ſatisfie themſelves, & therefore they gather together & keep, that by that means they may help their need; & by induſtry and art, they covet to get that which nature doth not give them. And for the ſame reaſon (*I* ſuppoſe) old men give themſelves to covetouſneſs; for wanting and being deſtitute of helps by age and nature, they gape after the goods of Fortune, that with them they may reſiſt & oppoſe themſelves againſt all wants.

XLV. *Why do wounds grieve leſs in war, then out of war?*

Is it becauſe the powers of the ſoul bend another way? For as the Philoſopher doth ſay, if our minde be ſtrongly fixed on other matters, we do not ſee thoſe things which are before our eyes; or whether is it by reaſon of anger, which as wiſe men ſay, doth heat the internal & external parts? And as *Ariſtotle* affirms, with heat the ſoul works all things; & therefore it hapneth, that the angry man grows cold, but ſlowly after his wound, & therefore alſo doth leſs grieve & hate.

XLVI. *Why do we wonder at an eclipſe of the ſun and moon, and not at all at the generation of plants and beaſts by ſeeds?*

Whether is it becauſe our admiration ceaſeth in things which are uſual, and our mind neglecteth to ſearch out the truth in ſuch things. But that which hapneth ſeldom, doth ſtir us up to wonder, and induceth the underſtanding to ſearch out the cauſe of it.

XLVII. *Why doth the head-ach, dulneſs of memory & an evil diſpoſition of imagination, follow the long detaining of the ſeed.*

Whether is it becauſe it doth hinder and make heavy the brain by exceſs of ſeed? Or elſe becauſe the ſeed long kept, getteth ſome venemous quality, and therefore the fume and vapor of it doth hurt the head?

XLVIII. *Why do Prieſts and Monks fear and abhor death more then any men?*

Is it becauſe they are by nature cold and melancholy? Or becauſe they perceive themſelves to periſh utterly? for when they are out of this world, they neither continue in their own nature, nor in poſterity.

XLIX. *Why if trees fall their leaves, and beaſts their hair & feathers*

feathers, they receive them again; and if a man become bald, his hair cometh no more?

Whether is it becauſe the time of the year doth bring that change of bodies; ſo that in the firſt change there followeth an interchangeable courſe one after another; and beaſts receive again their feathers and hair, and trees their leaves: but baldneſs cometh to man through age, and nature giveth no coming againe to age.

L. *Why doth ſummer end all diſeaſes?*

If force and nature be ſtrong, it ſhall finde air moſt fit for reſolutions and digeſtion, and expulſion of ſuperfluities; if weak and overthrown, the heat doth overthrow it more; it doth looſen weak bodies, and therefore there cometh nothing unto the ſick body but death.

LI. *Why if a man put his hands into water in ſummer, is he colder if the water be moved, then when it ſtandeth ſtill?*

Whether is it becauſe the parts of the water which touch his hands, be hot by the heat of his hands? For every agent which doth communicate with the patient in the things whereon he worketh, in doing doth ſuffer againe; and the water being moved, it is neceſſary that the parts of it which are rarified, be ſcattered abroad, and others more cold ſucceed them.

LII. *Why do ſome which have an evil complexion and conſtitution of body, live longer then ſome others, which are of a ſanguine and better nature?*

Whether is it through the bad government and order? Or becauſe there was ſome hidden cauſe in thoſe diſpoſitions? for as *Averrois* ſaith, the number of the Elements is infinite in the works of nature, the which none beſides the Author of nature doth underſtand.

LIII. *What is the cauſe as Phyſitians ſay that the Suffocation of the Matrix, which happens to women through ſtrife and contentions, is more dangerous then the detaining of the flowers?*

VVhether is it becauſe that by how much the more an excrement is perfect, ſo long as it doth continue in its natural diſpoſition, by ſo much the more it is worſe when it is removed from that, and drawn to a contrary quality? As it is ſeen in vinegar, the which is ſharpeſt which is made of the beſt wine. And ſo it happeth, that the more men love one, the

the other, the more they hate when they fall to variance and diſcord.

LIV. *Why doth the land which ſtandeth ſtill, ſeem to move unto ſuch as ſail on the ſea?*

Is it becauſe the nutriment of the ſenſe of ſeeing is accidentally moved when the ſhip is moved, whereby the likeneſs and ſimilitude of things perceived are received with the moving?

LV. *Why do we love our ſight above other ſenſes?*

Whether is it (as *Ariſtotle* doth ſay) becauſe it both ſhews us the difference of things, or becauſe its knowledge is more drawn from material ſubſtance. Or is it becauſe the divine force of love is placed in that ſenſe, as *Plato* ſaith?

LVI. *Why do we not judge a ſtaff to be Broken in the water, ſeeing it doth ſo appear in the ſenſe of ſight?*

Whether is it becauſe we perceive by the ſenſe of feeling, and touching, that the ſight doth erre; Or it is becauſe we do not judge with the ſame power as we do imagine with; An argument of this is, becauſe the ſun doth ſeem to be but a foot round. And by a trick, and moving of the finger, one finger doth ſeem two, and yet we do not yeeld that they be two.

LVII. *Why do we put our hands over our eyes, when we will ſee any thing afar off?*

Is it becauſe the light ſhould not be diſperſed, & ſo *Ariſtotle* ſaith that thoſe that have their eyes ſtanding out, cannot ſee far: and contrary, ſuch as have them hollow in their head, can ſee far, becauſe the moving of the ſight is not ſcattered.

LVIII. *Why can ſome ſee the object before their eyes afar off better then if it be near to the eye?*

Is it becauſe things which may be ſeen, cannot be ſeen but by the means of the bright eyes. And weak eyes do want more plenty of light then ſtrong eyes. But the object being put far off from the ſenſe of the ſight, in the diſtance from the thing ſeen, doth require a greater light then good eyes need; and the further the object is, the more light there is in the diſtance betwixt the object and the ſight; or elſe becauſe the motion which proceedeth from an object far diſtant unto a weak, ſenſe, is weak, which the ſenſe can well endure;

but

but the motion which is hard by, is ſtrong, which a weak eye cannot ſuffer; which is eaſily ſeen in old men, which by reaſon of their weakneſs do ſee afar off, and can read ſmall letters in the light of the ſun, which notwithſtanding cannot hard by them ſee, nor read at the light of a candle, nor the moon.

LIX. *Why can ſome ſee things hard by them and cannot ſee things afar off?*

Is it through the weakneſs of the ſight? For in ſuch the power of ſeeing is very weak, and not united together, and therefore they had need of a ſtrong moving; as it is alſo in ſuch as have their eyes ſtanding out, which cannot ſee far.

LX. *Why do ſuch as would ſhoot right, wink with one eye?*

Is it becauſe the power of the ſight is then more, and better united; and therefore is better to performe this action?

LXI. *Why be ſuch as have been long in the dark, if on a ſudden they come into great light they are half blind?*

Whether is it becauſe nature cannot endure thoſe ſudden mutations? Or elſe becauſe the ſpirit of the ſight is ſmall & weak, and therefore is glad of the like, and is diſſolved when they come into the light? Or elſe is it becauſe of the deſire of the light which they wanted a long time, they do behold the light too earneſtly, and ſo their ſight is weakned, as it happeneth in ſuch as have a long time endured famine, and therefore eating greedily, do take more then they can digeſt, and ſo by that means periſh?

LXII. *Why do ſuch as ſee weakly for the moſt part write ſmall letters? It is a marvel that ſuch as are purblind, or have a weak ſight, ſhould do that which doth belong unto ſuch as have a good ſight?*

Is it becauſe things hard by, do ſeem great, & ſuch are wont to write with their eye hard by the paper? Or is it becauſe they write almoſt winking? for if they ſhould write with their eyes wide open, their ſight being diſperſed & ſcattered abroad would wax dim; & therefore winking they ſee more quick; & therefore ſeeing that through their winking their paſſage of ſeeing is narrow, they muſt of neceſſity make a ſmall letter.

LXIII. *Why is the reaſon, that if a man will ſee far in the night, he ſhall do it better if he bow his head near unto the ground, than if he ſtand upright?*

Is it becauſe the obſcure vapors which make the air dark are thicker

thicker above in the air, then they are near unto the earth, & thereupon do more hinder the ſight far of in the air, then near unto the ground: Or is it becauſe the light of the ſtars being diſperſed thorow the air, cauſeth a reflection near unto the earth, although weakly; and ſo by that means doth ſomewhat the more make light upon the overmoſt part of the earth.

LXIV. *What is the cauſe, that if a man have committed any evil fact, he cannot diſſemble it in his countenance and eyes? And therefore the Poet doth ſay, O how hard is it not to bewray a fault with the countenance?*

Is it becauſe the eye is the meſſenger of the heart, as a glaſs in the mind wherein all things do ſhine? Or is it becauſe it is the weakeſt part of the body, and the fulleſt of paſſages? and therefore all alteration which beginneth in the heart (which as the Peripateticks do ſay, is the beginning of all feeling and cogitation) goeth directly unto the eyes.

LXV. *Why cannot ſuch as gape, or put forth to receive air, hear well?*

Whether is it becauſe the end of the inſtrument of hearing is ended at ſome ſpiritual part, whereby it cometh to paſs, that it is ſhaken alſo and moved together with that ſpiritual or aerious inſtrument, as oft as it doth move the air? For it is moved, when it doth move. Or is it becauſe much breath or air doth outwardly enter in at our ears when we gape, and therefore moving, and ſenſe cannot be perceived? for it doth thruſt at the ear. The noiſe is the air, or ſome affection of the air, & therefore when the air within the ear is weakned, & the air outwardly doth enter in, of neceſſity the one doth hinder the other; and that which is within, doth beat out and expel that which would come in.

LXVI. *Why can nothing be the cauſe of its own generation and corruption?*

Is it becauſe the mover muſt be before the thing moved, and the ingenderer before the thing ingendered, and that it is impoſſible to be before it ſelf?

LXVII. *Why are womens bodies looſer and ſofter then mens bodies, and leſſer? and why do they want hair?*

Is it by reaſon of their monethly terms? for with them their ſuperfluities go away, whereof hair would grow, and where the

the flesh should be filled, and therefore they are lesser; and therefore all their veins are more hidden then mens veins.

LXVIII. *What is the reason, that when we think upon an horrible thing we are stricken with a fear?*

Is it because the conceit, thinking and understanding of things, have force and vertue? for *Plato* saith, the reasons of things have some affinity with the things themselves: For the image and representation of cold and heat, is such as the nature of the things are, as the Philosopher hath said: or is it because when we comprehend any dreadful matter, the blood runneth to the internal parts, and therefore the external parts are cold and shake with fear.

LXIX. *Why cannot a company or multitude of women be led under a Captain, without a tumult?*

Is it because they are inconstant by nature? And for the same reason the Philosopher would appoint no Shepherd over goats, because they are unstable and unconstant by nature: Or it is because a woman is more prating, worse tongued, and more back-biting; also complaining, and less wise, and more lying then a man.

LXX. *Why doth a Radish root help digesting, and yet it self remaineth undigested?*

Whether is it because its substance consisteth of divers parts, for there are some thin parts in it, which are fit to digest meat; the which being dissolved, there doth remain some thick & close substance in it, wch the heat cannot digest.

LXXI. *Why do such as cleave wood, cleave it easier in length then overthwart?*

Whether is it because in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go on in length, whereby in the very cutting, one part draweth another fast by it?

LXXII. *What is the reason, that if a spear be stricken on the end, the sound cometh sooner to one which standeth at the other end, then to one which standeth nearer to him which striketh?*

Whether is it because (as it hath been said) there is a certain long grain in wood directly forward, filled with air; but cross, or on one side there is none? And therefore a beam or spear stricken on the end, the air which is hidden receiveth a sound

ſound in the aforeſaid grain, which ſerveth for the paſſage of the air. And therefore ſeeing the ſound cannot go eaſily out, it is carried unto the ear of him who is oppoſite unto him, and thoſe paſſages do not go from ſide to ſide; and therefore the ſound cannot be diſtinctly heard.

LXXIII. *Why be there not famous men in every faculty in our age?*

Is it becauſe the nature of man decayeth in our age? and as *Solinus* ſaith, Succeſſion being corrupted, the progeny of our age is worſe by birth? Or is it becauſe ſuch are not eſteemed of Princes; For take away the reward due unto vertue, and no man will embrace it. Or is it ſo ordained by nature, that men do always complain of the preſent time.

LXXIV. *Why are flatterers in great credit with Princes?*

Is it as *Plutarch* ſaith by the authority of *Plato*, becauſe they love themſelves? Too much immoderate love of themſelves, cauſeth them to admit flatterers, and to give them credit: Or whether is it as I think, becauſe they want the light of reaſon; for among birds, ſome through the corruption of their nature, delight in ſtinking meat; and whom the day doth blind, the night doth lighten.

LXXV. *Why have Philoſophers, for the moſt part, in theſe days evil conditions.*

Is it becauſe they are not eſteemed of Princes? Or is it becauſe of the Philoſophy it ſelf, they are accuſed of crimes, and think therefore that they receive ſuch reward, and therefore they are compelled to forſake vertue, and follow vice? Or elſe deceived through error, they think they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags; And therefore they are by us rather called Sophiſters then Philoſophers; for certainly, a Philoſopher ſhould be of a ſtout courage in all reſpects, and in all fortunes; for they reaſon badly, and therefore they ſhould give themſelves unto Philoſophy, becauſe they would be honoured of Princes. And their deſire is not ruled by nature, but by errors, and they are thruſt forward with ſtreams of falſe credulity.

LXXVI. *Why do ſuch as are angry, wax pale in the beginning, and afterwards red?*

Is it through the desire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therefore of necessity the external parts are pale? when they are determined to put that in execution which they desire, the heat and blood do run unto the outward parts, and then they are greatly to be feared, and taken heed of.

LXXVII. *Why do serpents want a yard and stones?*

Is it because they want thighs, and therefore do want a yard, and they want stones because of the length of the body;

LXXVIII. *why can serpents turn their heads backward, and the rest of their body stand still?*

Whether is it because (like unto those creatures which are called *Insecta*) they are made of a winding composition, and have their joynts flexible, and made of gristles? and this is the reason in serpents, and also because they may avoid those things which hurt them; for having no feet, and being long of body, they cannot easily turn them, whilst they bow against those things which are behind them. It were to no purpose to lift up their head, if they could not exercise anger.

LXXIX. *Why is the Camelion changed into divers colours?*

Whether is it as it seemeth unto the Philosopher, because he is the slendrest of all footed beasts ingendred of eggs, and is stark cold for want of blood, the cause is to be referred unto the quality of the minde? Through overmuch coldness he is of so many colours; for it is the property of fear to bind fast through want of blood and heat.

LXXX. *Why are the thighs and calf of the legs of men fleshy, seeing the thighs of beasts are not so?*

Is it because men only go upright, and therefore have them so to sustain the upper parts? and therefore nature hath given the lower parts corpulency, and hath taken it away from the upper, and therefore she hath made the buttock, the thighs, and calf of the legs fleshy.

LXXXI. *why do very fat beasts wax old quickly, and soon die?*

Is it because they have but little blood, seeing that much of it is drunken up with the fat? And those which have but a small store of blood, are apest to die; for death is a want of blood.

LXXXII. *Why do men only go upright?*

Is

Is it becauſe he is moſt hot of nature? Or is it becauſe his ſubſtance is divine? The part of divine things is to underſtand and be wiſe: which could not eaſily be, if a man had a great maſſy body; for heavineſs doth make the underſtanding and the ſenſe ſlow.

LXXXIII. *Why is the fleſh neareſt the bone ſweeteſt?*

Whether is it becauſe it receiveth temperature through the quality of the contrary? for the nature of fleſh is hot and moiſt, and the nature of the bone is cold and dry. And therefore betwixt contrary extremes there muſt need be a mean.

LXXXIV. *Why is it forbidden to talk while we eat?*

Whether is it that before the weazon, by the which we eat and drink, the artery is put by the which air and breath goeth into the lungs, and this artery is moleſted with meat or drink entring into it? Yea, nature hath provided for this a little flap, which doth cover the artery, the which is opened when we ſpeak. And therefore meat can eaſily get into it, whereof followeth choaking and coughs. Or whether is it becauſe ſpeaking doth hinder the chewing of the meat, and therefore the meat is not well digeſted?

LXXXV. *Why doth wine mingled with water, after a ſort make a man ſooneſt drunk?*

Whether is it becauſe the water doth cauſe the wine to run hither and thither, and penetrate the more? And that is the reaſon that muſte, as *Avicen* doth ſay, doth ſooner make a man drunk then wine; becauſe that the water mixed with it, doth make it penetrate.

LXXXVI. *Why are noblemen, and ſuch as are placed in high dignity, troubled with the Gout?*

Is it becauſe they eram divers ſorts of meats, even to the full? And the Phyſitian doth affirm, that there is nothing worſe, then at one time to take divers ſorts of meat, and then to be a long time in eating and drinking of them; for the firſt is half digeſted before the other come, and therefore ſuch as remain long undigeſted, breed raw and naughty humors, which run into the joynts? Or whether is it by reaſon of overmuch pure Wine, and too much idleneſs, and exerciſes done out of due ſeaſon; or is it through the overmuch uſe of lechery, which waſteth and killeth digeſtion?

Theſe things are greatly to be feared. *Plotinus* ſaith, leſt we become ſtocks or brute beaſts: for like unto brute beaſts, they are given to gluttony and the belly.

LXXXVII. *Why are they taken with ſudden death which are loaden with overmuch fat, and eſpecially when they are young?*

Whether is it becauſe their veins be ſtrait, and therefore are ſtopped with the fat, that the ſpirits cannot have free courſe? whereupon the heat which is bred within them doth kill them, becauſe they cannot receive the cooling of the air. And therefore (as the Phyſitians do ſay) they would greatly fear leſt their veins break, or their natural heat be ſuffocated.

LXXXVIII. *Why can ſuch be hardly let blood which are very fat, and that with danger?*

Whether is it becauſe they have very ſlender, veins and thoſe hidden? Or elſe becauſe all fat is without blood, as it ſeemeth unto the Philoſopher?

LXXXIX. *Why (as* Ariſtotle *doth affirm) are the ſenſible powers in the heart; yet if the hinder parts of the brain be hurt, the memory payeth for it; if the forepart, the imagination; if the middle, the cogitative power?*

Whether is it becauſe the brain is appointed by nature to cool the heat of the heart? Whereof it is, that in divers of its parts, it ſerveth the powers and inſtruments in the heart; for every action of the ſoul doth not proceed from one meaſure of heat.

XC. *Why doth it happen for the moſt part, that children which are not lawfully begotten, are whiter, and ſubtiler, and liker unto the parents then others?*

Whether is it becauſe the powers of the mind of the parents are very vehemently bent in the act of carnal copulation? Such do love exceedingly, and therefore ſeeing that their affections be not diſtracted, the child by nature ſhall not vary from them. And this is moſt true when they go together with tranquility of mind: for if it be with fear or grief, the children be unlike.

XCI. *Why is the reaſon, ſeeing death is by nature, yet it is more terrible unto men then unto all other living creatures?*

Whether is it becauſe the nature of man, as the Philoſopher ſaith, hath purchaſed the mean, not onely of living, but alſo

of well living? For mankind onely is partaker of ſupernatural things: other living creatures have regard unto that only which they ſee, wherein as *Pliny* doth ſay, the goodneſs of nature doth ſuffice, which is to be preferred to all other things: and therefore they think not of glory, wealth, ambition, nor of death. Wherefore ſeeing that man is deprived of a more noble life when he dieth, death is unto him above all other moſt grievous. Or is it becauſe other living creatures regard onely things preſent, and man onely foreſeeth things to come?

XCII. *Why if death come by nature, is it judged the laſt of all terrible things?*

Whether is it, as it ſeemeth unto the Philoſopher, becauſe it is the laſt, and that nothing elſe doth ſeem good or bad unto mortal men? Or is it becauſe we inveigh againſt nature, who is the beginning of neceſſity, and not the nature of the form or the end from which that which is good is derived, which all things do deſire? Or peradventure doth death ſeem the moſt terrible of all things, becauſe they mean ſo to live, that they thought to be immortal? Or doth it ſtrike a fear onely unto them which live a naughty life? For unto ſuch as live a vertuous life, death is not grievous, as the Poet ſaith, Death is the end of a Priſon obſcure. Or be they grieved, becauſe they are ſeized on with a violent and untimely death? For ſuch as dye when they come unto old age, do for the moſt part dye without fear and grief; for truly nature is as a candle ready to be put out. And as *Plato* doth ſay, of all ſorts of death that which by nature doth come, is moſt light, which hapneth rather with pleaſure then dolour.

XCIII. *Why ſeeing that a man is the end of nature, is he of ſo ſhort life in reſpect of other living things, as Poets do complain by the example of the Crow?*

Whether is it becauſe that thoſe our makers conſulting of our kind, the perfection of frail things is not meaſured at all by continuance of time, as the Philoſopher ſaith? It is far better to be very joyful for a ſhort ſpace, then a long time meanly or lightly glad. Or whether is it becauſe that nature of things poſſible doth always make that which is beſt? And it could not be that the conſtitution of mans body could be

convenient and fit for long continuance, and the operations of the ſoul. For by the Authority of the wiſe, there is required another temperature; firſt for life, and then for the works of life. Whether ſhould they make us of a long life, and the worſe? or of a ſhorter, and the better? It ſeemeth good unto them (ſaith *Plato*) to prefer a ſhort life and a good, before a long life and a bad.

XCIV. *Why did nature bring forth men naked, and without defence?*

Is it becauſe nature doth make nothing without reaſon, or in vain? ſeeing that a man is moſt wiſe, he can uſe many inſtruments to help himſelf withal. The hand is not one inſtrument, but many. And therefore they think amiſs, as the Philoſopher affirmeth, which ſay, that a man is the nobleſt of all creatures, and yet in worſe caſe then all, becauſe he is naked and weaponleſs: for other creatures keep their common help, and cannot change it by any means, but man can change his weapon at his pleaſure; for the hand is a hoof, and horn, and ſpear, and ſword, and every other kind of weapon. Seeing then that a man is endued with underſtanding, and hath a hand given him by nature, he cannot complain of his nakedneſs and condition. Whether was the excellency of the ſubſtance of which mankind was made, fit and convenient for horns, and ſuch like?

XCV. *Why is wine put in a veſſel of water mingled with Salt-Petre, very cold?*

Becauſe Salt-petre is preſently *actu* cold, though it have power to be hot; and the water mingled with it is colder then the wine. Now a thing which is more cold, doth make a thing leſs cold more cold then it was; and therefore the wine put into ſuch a veſſel is cooled the better. I have ſometimes anſwered, that it proceedeth of the *Antiperiſtaſis*, that is, by a repulſion, whereby heat or cold is made ſtrong, and every contrary by its contrary: but Salt-petre is not hot *actu*, but in *potentia*; and therefore having power onely to be hot, and is not hot indeed, it cannot work by that contrariety; for it is *actu* cold, as the feeling can judge.

XCVI. *Why hath Philoſophy ſeemed a wonderful and divine thing unto ſome?*

Whe-

Whether is it becauſe that as a medicine is the perfection of the body, ſo Philoſophy is the Perfection of the ſoul, as *Themiſtius* ſaith? Or is it becauſe the Body of Philoſophy doth encreaſe and further us in our duty towards God, and make our zeal more fervent? For thoſe things being perfectly known which God hath done, he turneth all mens hearts and minds to praiſe and admire him: this admiration Charity, Faith and Hope do ſololw. Or whether is it becauſe it doth breed great pleaſures and delights through the certainty and ſincereneſs of it? Or becauſe it doth make us like unto God?

XCVII. *Why do Tyrants hate learned men?*

Is it by reaſon of the unlikeneſs of manners? For ſo it hath always been, that wiſdom hath been injured by evil manners. Or do they fear leſt they ſhould breed ſedition and tumults in their Cities where their doctrine had Authority? Or becauſe they do tax and reprehend their conditions? For as *Plato* doth ſay, Poets have great force and skill either to praiſe or diſpraiſe; and every man that hath a care of his fame, ſhould take heed how he offend a Poet.

ALEXANDER APHRODISEUS.

His Problems.

VVHy did Homer *call man* Polycrotaphus, *of the hoarineſs of the temples?*

Becauſe that for the moſt part their grey hairs begin; becauſe the forepart of the head hath more moiſtneſs and flegm in it then the hinder.

II. *Why is only the fore-part of the head bald?*

Becauſe it is looſe and ſoft. And therefore ſeeing the hair doth want nouriſhment, by reaſon of natural drineſs, it eaſily falls in thoſe parts; it doth not ſtick as it doth behind, where the head is moiſt and thicker.

III. *Whereof doth baldneſs proceed?*

Baldneſs proceedeth of drineſs; and therefore ſuch as have curled hair, are ſooneſt bald, by reaſon of the drineſs of their head, and are gray headed very late, by reaſon of the drineſs which conſumeth the ſuperfluities of flegm: they

re watchful above others, because sleep cometh of humidity, a Children do shew this, because they are most moist and sleepy, and full of excrements. Such as have softer hair, as such be which have a moist head, are of a contrary disposition; for they are very seldom or never bald. And sometimes baldness happeneth by some effect of the kind or stock, as the gout, and some other diseases: such are sooner bald, and are sleepy, and have much superfluity. The hoary hairs be whitest, because they follow the colour of flegm from whence they proceed. They be sometimes almost yellowish, when the flegm is mingled with burnt choler.

IV. *Why are cold men full of excrements and watchful?*

They are full of excrements, because they are cold and weak by nature, and therefore digest badly, and so gather many excrements by the pores and open passages of the body. And seeing they be dry, they are also waking and watchful; and also because their bodies be hard and stiff. And children notwithstanding the interlacing of their pores, and soundness of their bodies, are moist.

V. *Why have children which are moist by nature, and full of excrements, no hoary hairs?*

Because they are moist and hot, and flegm is moist and cold, and have the fore-part of the head as it were fleshy and thin, whereby superfluities are voided; and that with age doth grow hard, and bony and thick; and therefore nature doth afterwards give it seams, by which superfluous vapours should breath out and evaporate.

VI. *Why do women and gelded men grow hoary and gray?*

Women, because they are cold by nature, and have small exercise, do gather many superfluities, and especially then when their flowers cease. And gelded men, because they yield no seed, but do yield superfluity which should breed seed, the which with the blood doth spread it self over all the body, and that hath the nature of flegm.

VII. *But why do they want hair?*

Women, because they be cold, and have thick passages in their bodies; for cold doth thicken, and therefore there is no way by which hair should pass. Gelded men, because they are moist, and above measure full of excrements: and there-

therefore as no herbs can grow in ſuch moiſt places, ſo neither in dry and ſtony; whereupon baldneſs doth follow.

VIII. *VVhy are gelded men for the moſt part crook'd legged?*

By reaſon of their ſuperfluous humidity; they have ſoft and wet bodies, and therefore weak; and therefore ſeeing the things cannot bear the burthen of all the body, they are wreathed and crooked, as a bulruſh doth bend if a weight be put on it; for that which is hard and dry, is ſtrong, and can reſiſt; and that which is ſoft and moiſt is weak, and cannot reſiſt. This is declared by wood, and oſiers, and alſo men. Alſo with baths and drink men are much weakned, and with a moderate diet are dried, and become ſtronger unto any action. Whereof it ariſeth that gelded men are after a ſort women, and weak, and given to wine and drunkenneſs, and full of flegm: for being cold, they covet to induce the contrary quality; and Wine by nature is hot. The Ethiopians being of a drier nature, have curled hair, and are lean, and ſtrong to work.

IX. *But why have they a ſharp ſhrill voyce?*

Again, abundance of humidity filling up the artery, doth make it ſtrain; therefore the breath going by a narrow paſſage, doth cauſe a ſharpneſs in the voyce. It is plain that they abound in humidity, becauſe they be light, and their paps grow great, like unto women, and have ſwelling eye-lids, and have ſoft white hair.

X. *VVhy do ſome gelded men after a ſort covet women, and ſometime love the act of Venery?*

Becauſe that ſome are imperfect gelded men, and ſome have a hot liver, and have large veſſels and conduits of ſeed, and therefore imagine the uſe of carnal copulation. They cannot perform that which they deſire, becauſe their privities want livelineſs; for that ſpirit which doth puff them up doth always fail, and is weak; that ſpirit riſing of the ſeed, through the paſſages of the ſeed, is carried from thoſe parts which are about the loins. But in children, thoſe conduits of the ſeed are ſtopped up.

XI. *VVhy ſeeing there be three ſimple uniform humors, yet they do not breed three ſimple diſeaſes, but more?*

There are double in every one, continual or whole, and broken;

broken; for the differences of diſeaſes do not proceed onely of the humors, but alſo of the places: A hot, thin and ſharp humor doth breed a ſharp and ſhort, and a hot feaver, a cold and a thick humor, a long and dull one. So of wood, that which is hot and dry, as Bays, Olive-trees, cauſeth a great flame, and is quickly burnep; green wet wood makes a ſmall ſmoaky fire, and is long a burning.

Again, if the place be large and ſpacious, it doth ſooner, and that greatly inflame the humour, becauſe when it is heaped up together, then it being once full rotten, is put on fire. But if the place be narrow and ſmall, ſeeing it cannot contain all the humor but by piece-meal, and therefore cannot ripen all together, it will ſtir up the ſmall fever, but ſuch a one as ſhall burn long. Put then the nature of the humor unto the place, ſo ſhalt thou find all the differences of agues, which riſe of the corruption of the humors. If yellow choler doth putrifie in great receptacles, as the veins and arteries, ſeeing it is hot, it doth kindle a moſt ſharp, hot and ſhort ague, which is called a burning or heat. But if cold flegm doth putrifie in the ſmall veins and arteries which are about the fleſh, it doth cauſe a long and languiſhing ague, which they call a Quotidian. But if yellow choler do corrupt in ſmall receptacles, it doth cauſe a ſmall and ſhort ague; but yet ſome time longer then a heat, which we call a Tertian or ſharp ague. But if flegm doth putrifie in great places, it will cauſe a ſhorter ague then a Quotidian. And likewiſe black choler, if it putrifie in great veins, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourths; if in ſmall, it breedeth a long Quartan: for there do concur a cold and a thick humour not fit for alteration, and a narrow place, which will not ſuffer all the melancholy and anger to be conſumed at once.

XII. *Why do ſome, when they are aſhamed, ſweat under the arm-pits?*

Becauſe the pores are thin in that place: nature when any thing is worthy of reverence and honor, doth flee with the blood into the veins and arteries, and they being full do diſtil, as it doth happen in ſuch as are merry, being their body is thin, eſpecial the arm-pits.

XIII. Why

XIII. *Why do ſuch as are afraid wax pale?*

Becauſe our nature, and that power, which hath a care of our body, will ſuffer nothing done externally unto us. And as we do run within door to keep our ſelves from danger; ſo nature looking unto her ſafety, conveyeth her ſelf into the body as much as ſhe can, and carrieth her blood with her (which ſhe hath for her nouriſhment and waggon) and that blood alſo which is beſt, and that is the blood which doth die our skin with a red purple colour.

XIV. *But why do they tremble alſo?*

Becauſe that *virtus animalis*, that is, certain ſpirits which ariſe about the heart, with the conſent of nature, do forſake their ſinews which before they kept, and they be it which keep the body from trembling; whereupon it ariſeth that ſuch are looſe in the belly, and unawares do make water. For thoſe muſcles and ſinews which do ſtop the courſe of excrements, being become weak. then give leave for ſuperfluities to paſs.

XV. *Why do ſuch as are aſhamed wax red?*

Becauſe nature of her ſelf, as it were with a certain conſcience, like unto a noble Virgin, reverencing that which is worthy of honor, moderately doth draw her ſelf into the ſecreteſt parts of the body, whereby the blood is moved and poured abroad, and therefore the skin is died with the colour of blood: Others ſay, that the blood is caſt over them by nature like unto a vail, as we (as it were admoniſhed by nature) do put our hand before our face.

XVI. *Why are ſome dead with fear?*

Becauſe the natural power fleeing above meaſure, and retiring it ſelf with the blood into the inward parts of the body, doth choak and put out that natural livelihood which is bred neer the heart, and therefore doth bring death. By the ſame reaſon when much oyl is poured on a ſudden into the flame of a lamp, it doth put out the flame: The blood which is in the heart, is compared unto the flame of a candle or lamp. Some for the ſame cauſe have died with grief; as fire covered with a cover, is put out; ſo the inward motion of the natural heat is reſolved.

XVII. *Why are ſome overcome and diſmayed with drunkenneſs?*

Becauſe abundance of wine doth ſuffocate and choak with

its

its heat our natural and lively vertue, And it happeneth chiefly unto thoſe whoſe natural heat is weak and ſmall. That which is ſtrong, can much reſiſt, and in ſpace of time can overcome and digeſt the abundance, as a great flame can endure much oyl to be poured on it.

XVIII. *Why do old meaſh ke and tremble?*

Becauſe the ſinews of their natural vertue and force, and the muſcles of the parts of the body, when they receive not ſufficient motive vertue, do not endeavour to bear the burthen of the body. The ſhaking is, becauſe the weight of the body draweth ſome part of the body downward; and another power which is called *Animalis*, upward: when this is done without intermiſſion, and one after another, it cauſeth quaking; then cometh in bowing and ſtooping to the ground and ſo inſtead of a rafter to uphold the building, they uſe the help of a ſtaff, and for the ſame cauſe they void their excrements and urine on a ſudden.

XIX. *Why do not Pepper and Muſtard-ſeed heat the belly, if they be ſwallowed whole, but if they be broken they do?*

Becauſe thoſe things which have their qualities in power onely, and not in action, want ſome external help to bring their vertue and power into action; and therefore being bruiſed and made ſmall, and entring into the paſſages of the body, do work their effect through their inherent heat. And the like is of other qualities. There be ſome things which have their qualities in action, as the water Ptiſan and milk, which are to be drunk preſently; they are moiſt and cold, and want no other external help to cool and moiſten, but do work immediately. Likewiſe the ſalt and the earth, both virtually and preſently, and in the ſight are dry. Lin-ſeed and bread are dry in imagination and ſight, but moiſt in vertue and act. The ſea alſo, and brine and pickle, and *aqua vitæ* are moiſt in imagination and ſight, but are dry in vertue and action.

XX. *Why do ſome ſee nothing in the night, and ſee in the day?*

Becauſe they have a thick ſpirit of ſeeing, and white cannot peirce the air unto the thing which is ſeen and in the night groweth more thick, becauſe it is made more cold with the abſence of the Sun. Or elſe, as others do ſay, becauſe that in the day time it is made ſine and attenuated with the

the pure and hot air, and is thickned in the night. The contrary unto this doth happen in a Cat and an Owl; they ſee nothing in the day, and ſee very well in the night, for they have a very cleer and thin ſight, the which when it doth ſomewhat thicken in the night time, is moſt fit to receive its object in the day time; and in a clear light, being exceeding attenuated and made thin, is reſolved and ſcattered. Whereupon Lyons, which are almoſt of the like quality, cannot go in the Sun; and if they ſee fire in the day time, they flee from it. A man may ſee the ball of their eye very bright, and they have the moiſt of their eyes very cleer.

XXI. *Why doth a ſudden vehement joy ſomewhat diſmay a man and aſtoniſh him?*

Becauſe when the vital vertue, and inward natural heat is immoderately carried to the outward parts, it is caſt out and reſolved: and therefore ſuch ſweat and grow red, becauſe the blood is preſent. The natural heat and fire, both by reaſon of its heat, and alſo becauſe it is out of its place, moves upward, and then for deſire of food and nutriture downward again. And when one of theſe movings do periſh and fail, the man periſheth and faileth alſo.

XXII. *Why do ſuch as are in grief, and in love, and in anger, ſigh very often?*

Becauſe that the mind of ſuch as are grieved is turned into the cauſe of grief and ſorrow; and the mind of ſuch as covet, to that which they do covet; and the mind of the angry, unto that which cauſeth the anger; then the mind being intentive upon that whither ſhe moveth, doth after a ſort neglect and forget to give motive vertue and power unto the muſcles of the breaſt; therefore the heart not receiving air by the opening of the breaſt, and by conſequence neither blowing nor cooling, nor yet caſting forth by ſhutting and cloſing, and ſighing, ſuperfluities which are bred of the aduſtion of blood, whilſt it doth fear ſuffocation; the heart (I ſay) doth force the mind; and giving warning that it would give more motion to the muſcles, and cauſe greater breathing in and out; and that he would take in more ſtore of cold air, and thruſt out more excrements; and that by often

ſmall

ſmall breathings he would perform that that one great one doth effect. And therefore men of old time called the word *ſuſpiro*, ſighing, of the ſtraitneſs of the breaſt. They ſigh long and often, becauſe the mind is always upon that which cauſeth the paſſion; nature doth force the ſoul to ſend in by the heart more motive vertue to the muſcles of the breſt. It is moſt evident, that we do breath in and out by the arteries. Under the name of Pulſe, the opening and ſhutting, the receiving and caſting out breath is comprehended.

XXIII. *Why is a Sauſage hardly digeſted?*

Becauſe that through its lightneſs it doth ſwim in the belly above the moiſt meat, and doth not conjoyn with that meat where concoction is made, but ſwimming at the gizzard, where appetite is, and not digeſtion. If you caſt it into the water out of a mans body, it will not ſink, but ſwim above the water. For whilſt meat is minced in it, it receiveth a light air, which cauſeth it to ſwim above moiſt things; and therefore it is limber and flaggy, becauſe it is participant of air.

XXIV. *Why do we make hot water before we go into the bath, and after that we have been long in the bath, our urine is cold?*

And this is ſo in comparing it to ſome other. Urine is of a lukewarm quality, and moderately hot; therefore out of the bath becauſe our body is cold, the Urine we make, is as it were in compariſon hot: yet in the bath, becauſe the body is much hotter then the urine, therefore the urine doth ſeem cold, though it be hot after a ſort. The which doth appear by that, that he who goeth into the bath to get heat, if he onely go into hot water, it ſeemeth very hot; but if already heated to go into it, it doth not ſeem ſo hot.

XXV. *Why do we find ſweet freſh water when we dig near the Sea?*

Becauſe that in the Sea that water which is thinneſt and pureſt, is freſh; that which is thick, is ſalt; the thin water therefore which runneth through the paſſages of the earth, is hidden in the earth, the which we find when we dig it is freſh, becauſe that in the winter it is drawn up into the air, the thick and dried water doth become ſalt; but in the ſea ſhores, becauſe the paſſages be broad and wide, ſalt water is found.

XXVI. *Why is well water warm in winter, and cold in ſummer?*

Becauſe

Becauſe every thing doth flee from its contrary, as from an enemy. It is manifeſt that cold is contrary unto heat, and doth deſtroy it: and therefore becauſe in ſummer heat doth occupy the air, the cold doth flee into the bowels of the earth, and therefore cauſeth the water to become cold. But in the winter, becauſe the cold hath greater ſway in the air then the heat, the heat fleeth to the ſame place, and ſo doth heat, the water. For it is againſt the law of nature, that contraries ſhould dwell together in the ſame place and time.

XXVII. *Why are men of ſmall ſtature commonly wiſer then the tall?*

Becauſe in ſmall men the ſoul is well joyned and compacted together in the whole body: in tall men it is extended in length. And therefore *Homer* doth deſcribe *Ulyſſes* to be ſhort and wiſe, and *Ajax* tall and a fool.

XXVIII. *Why do we caſt water in a mans face when he doth ſwoon, to make him come to himſelf again?*

Becauſe that through the coldneſs of the water, the heat may repair to the heat to give ſtrength.

XXIX. *Why do many fools beget wiſe and ſtrong children?*

Becauſe fools when they are in the act of copulation, yield very much unto pleaſure, and have their mind drowned in the body; whereby it cometh to paſs, that their ſeed being participant of great vertue, as well reaſonable as natural, doth cauſe ſuch as are begotten to be wiſer. But it happeneth otherwiſe unto ſuch as are wiſe and learned: for their ſeed wanteth much natural vertue, and the force of wiſdom maketh them to think on ſome external cares, which weakneth their intention in the act of Venery.

XXX. *Why doth not the dung of wilde beaſts ſtink ſo much as the excrements of men?*

Becauſe they uſe dry and ſuperfluous meats, and have a great exerciſe; yea, the dung of ſome beaſts is of a good ſavour. But of all other, the dung of a man doth ſavor worſt, becauſe men do uſe many moiſt meats out of ſeaſon, and more then is needful. Alſo they are leſs hot then other living creatures, and not ſo much exerciſed; and therefore ſeeing that it is not full digeſted and evaporated by reaſon of the abundance, but doth corrupt, therefore it is of a bad ſavour.

XXXI. *Why*

XXXI. *Why doth mustard, and such like sharp things blister and exulcerate the skin, if it be put on it, and when it is swallowed, doth not exulcerate the belly?*

Because they are dissolved with moisture of the body, and because they are changed and digested before they work; and upon the skin which is thin, they have more time to work.

XXXII. *Why doth barly bran, seeing that it is cold, dissolve flegm?*

Seeing all cold doth make thick and hinder resolution Truly I think, not because it doth cool, therefore it doth loose and dissolve, but because it doth cast out, it hath a vertue of dividing and expelling humors. And there are divers such kinds which work contrary unto themselves accidentally and by chance, not principally; as the nature of Bees, which are hot, doth weaken an ague, not because they are hot; for the like doth increase his like: but because they do expel naughty humours from the veins, and do provoke urine. So *flowers de luce* and Hyssope are good for the Plurisie; although they be hot, yet they do cut those humours which breed betwixt the skin, and which gird the side. So the disease which is called *Tetanus*, is cured with hot water poured on it, which is bred of cold humors: it doth heal it, not principally, and of its own nature, but because it is heated.

XXXIII. *Why do some men puff and blow when they make water?*

Because the bladder when it is full of water, doth swell, and straiten the gut which is called the right gut; and when it is emptied, a wind which is in the gut desireth passage out; some think that there is an agreeing of the parts in avoiding of the urine.

XXXIV. *Why do some men gape when they see other men gape?*

Because the nature of living creatures, and especially of such as want reason, hath a likeness of consent and affections: and therefore when one Ass pisseth, the others do stale likewise.

XXXV. *Why doth one which is bleer-eyed, infect one which is whole, and yet he which is whole, cannot heal the bleer-eyed?*

Because the eyes are soft and moist, and exposed unto affection; also health receives an alteration of a small cause, and

sickness

ſickneſs of a great and vehement; and that which is in a mean, is eaſier changed of that which is vehement, then contrariwiſe the vehement and great of the temperate and mean. And therefore bleerneſs being a vehement and great diſeaſe, doth eaſily turn health, which is a temperate and moderate ſtate of the body.

XXXVI. *Why do money and an apple ſeem greater in the water then they be?*

Becauſe the water doth deceive the ſight, and the water about them maketh them ſeem of one colour: So the Sun, and the Moon, and the Planets, when they are ſeen neer unto the point of their riſing or falling, ſeem to be of greater bigneſs then at other times: for they alter the air about them with their quality.

XXXVII. *Why when a man doth give a blow with a ſtaff far off, ſee we the blow preſently, but we hear the ſound after, although the ſound and the blow be together?*

Becauſe we have a ſharper and a quicker ſight then hearing; and therefore the ſight doth anticipate the ſtrokes; and the hearing, which is groſſer, doth hear the ſound ſlowlier. And by the ſame reaſon we may reſolve the doubt of thundering and lightning; for we ſee the lightning before we hear the thundering, although the thunder be firſt, or at the leaſt together with the lightning, and yet the ſight being more ſubtil then the hearing, doth ſee the lightning, before the ear doth hear the thunder.

XXXVIII. *What is the reaſon, ſeeing we are naked on our face, and clothed over all the body, yet we can endure cold better on our face then on our body?*

Uſe is the cauſe of it.

XXXIX. *What is the reaſon that yellow choler, which all a mans life time is contained in a place which is called the blader of choler doth not eat out the ſame bladder, ſeeing that it is ſubiect to many alterations; and yet if it fall into the tooth but a ſmall time, which is a body, which cannot eaſily ſuffer, it will preſently eat it out?*

Becauſe nature hath ſo wrought, that it ſhould onely remain in that body and not hurt it. The name of nature is a greater remedy againſt grief, as by many examples it can be proved. The infant is in the womb of the mother nine moneths, and

giveth

giveth no grief of heat unto her; but if a light wind ſhould breed there, it would preſently cauſe a ſharp diſeaſe. The rough artery is onely a receptacle of wind; but if a crum ſhould go amiſs in it, it cauſeth either choaking or a vehement cough: which could not be ſo, if nature had not ſo preſcribed.

XL. *Why do ſome men go into a bath athirſt, and come out without thirſt? and ſome contrariwiſe go in athirſt, and come out athirſt?*

Such as are dry do wax moiſt in the bath, and quench their thirſt; for this cometh of drineſs. But thoſe which are moiſt and not thirſty, if they ſtay not long in a hot air, are athirſt, becauſe their moiſture is diſſolved and ſdent with ſweat.

XLI. *Why do ſome belch unſavorily after the eating of a Raddiſh, and ſome not?*

They whoſe ſtomach and belly doth not abound with naughty and ſuperfluous humours tending unto flegm, they have a ſweet breath: but they whoſe ſtomach doth abound, they have an unſavoury breath. A Raddiſh is hot, and doth cut and attenuate the groſſneſs of humours, and doth ſtir up a wind of the humours, the which it doth caſt out by belching; ſo dirt which is not ſtirred, doth not ſavour at all; but if it be ſtirred, yieldeth a ſtrong ſtench. Thoſe which think that a Raddiſh is of a ſtinking quality of it ſelf becauſe it doth ſtink out of the body if it be long kept, without doubt are deceived: for all men which eat of them, would have unſavoury breaths if it were ſo?

XLII. *Why in every great cold do the fingers and ſuperficial parts of the body wax black and decay?*

Becauſe extream cold doth drive in the natural heat into the body, and ſo the outward ſide of the body doth firſt grow wan, then black, and almoſt like a corpſe. They do fail and decay, becauſe that nature being intentive in the other parts of the body, doth joyn unto it ſelf, that which is hot, and doth drive away, and caſt out that which is decayed and naught. The ſuperficial parts are altered, becauſe they be not very fleſhy, nor very hot: for in trees, thoſe leaves fall ſooneſt in the winter, which are leaſt hot in nature, and there-

fore

fore are weaker and thinner. Thoſe which ſay that the natural heat doth preſently, in the beginning, flee from the cold, as it were from an adverſary, into the internal parts of the body, and then gather it ſelf again, and ſtrengthen it ſelf, and as it were with a ſupply help thoſe parts which are altered; and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the outmoſt parts of the body, becauſe that ſtaying there is much of it gathered together. Thoſe, I ſay, without all doubt, do think amiſs which ſay this.

XLIII. *Why are ſuch in great pain, which being very cold, do heat their fingers ends, or outermoſt parts of the body?*

By reaſon of the ſudden change of quality much cold doth change into much heat. Whatſoever is ſuddenly done, doth bring grief to nature. Whatſoever is ſuddenly agreeing unto nature, doth delight nature; for mans nature doth conſiſt much in the manner of his diſpoſition.

XLIV. *Why do ſuch as eat pepper, or great morſels of bread, yex?*

There is a proportion in them with thoſe things which do outwardly overcharge us, or cauſe us to have a pain. Pepper and choler hath a proportion with thorns; but flegm and bread with a heavy ſtone. Such as have a ſtomach not full of ſuperfluities, nor hot and ſenſible, they are quickly bitten with a ſharpneſs of Pepper; they do ſtir the ſtomach to avoid and caſt out that which grieveth, and ſo do yex. But ſuch as have a cold ſtomach, and full of flegm, and feed not ſo well, they do not yex ſo ſoon. The like hath hapned unto them, which ſwallowing great gobbets of bread, the ſtomach is oppreſſed with the abundance and greatneſs of bread: And nature doth not ſuffer her parts to be idle, when ſhe feeleth any thing that doth hurt her; and therefore Pepper with his biting quality, which hath a proportion with yellow choler, or flegm oppreſſing within, do cauſe yexing.

XLV. *Why do ſuch pains as be in the nails, grievouſly torment us?*

Becauſe that the ſinews which are in the fingers, with a peculiar kind of ſuperfluity do breed in the nails, as the teeth are in the gums. Therefore when the ſenſible vertue of the

ſinewi goeth to the extream parts, and is there gathered together, like water flowing into a valley; without all doubt the greater alteration is, the greater grief is felt.

XLVI. *Why doth a great deal of bread devoured haſtily by ſtaying for breathing, drive away the yex?*

Becauſe that preſſing the ſtomach, and driving into a narrow room, it cauſeth that the meat which is hardned in it, be preſſed out into the belly; and the ſtomach being diſcharged doth ſtay the yex.

XLVII. *Why do ſuch as yex, give up yexing, when they hear of any ſorrowful matter?*

Becauſe they are intentive upon that ſorrowful news is brought, and therefore neglect to move their breaſt. And again, ſeeing we do then hold our breath, and ſo cauſe it to grow great in us, it doth ſtay the yex.

XLVIII. *Why do pictures, to them which are near them, ſhew their colours plain, and to thoſe which ſtand afar off, ſhew ſome hollow, and ſome bending and hanging?*

Becauſe the force of ſeeing is diſſolved and ſtretched in a long diſtance, and therefore we cannot ſee exactly the skill of colours, but do ſee the white colours benaing, and the black hollow. For white doth ſhine outwardly, and moveth it ſelf unto that which is bright; but black, as being dark, inwardly.

XLIX. *Why if cold water be an enemy to the ſinews, is not hot water a friend and good? but yet that alſo is hurtful.*

For if ſuch a thing is hurtful, the contrary is profitable; for contraries cannot work the ſame way upon the ſame thing. But in truth, hot as hot in its own nature, is not hurtful unto the ſinews, but in that it is hot and moiſt. Such as have their ſinews hurt, the ſinews becauſe they are quick of feeling, want much taſtning and hanging; for they are dry of their own nature: but the moiſtneſs which is contrary doth molliſie them, and ſlacken them, and putrifie them. And ſo it is plain, that heat it ſelf is not hurtful by nature; a draught of hot oyl is good, becauſe it hath a binding nature.

L. *Why if apples be naught becauſe they be cold and moiſt, is not water ſo too being of the ſame quality?*

Becauſe that water is more ſubtil then apples, ſooner purged

ged, and therefore it doth not hurt ſo much: yea, it doth ſometimes ſtrengthen the body.

LI. *What is the reaſon that thoſe things which have hard concoction, and of groſs humor, are more eaſily digeſted, as* Beef, *then thoſe which are of an eaſier digeſtion, and not of ſo groſs humor, as fiſh?*

Some attribute this unto cuſtom: ſome think the cauſe to be in ſome ſecret hidden quality of nature: ſome ſay that by reaſon of exceeding heat, thoſe meats which are more digeſtive then is requiſite, as being more mutable, are burnt and conſumed through the great force of heat: and thoſe meats which are not apt to digeſt as being hard to be changed, ſeeing they be not much changed, are onely digeſted. So ſtraw, as being apt to be altered with great fire, turneth into aſhes preſently, but the like is not in Oak, which is orderly burned.

LII. *Why are ſuch as are ſick in pain, pale outwardly?*

Becauſe that nature, as we have ſaid, doth penetrate even unto the heart, together with the blood. And it is the blood which doth heat the ſuperficial parts, and makes them thin and clear.

LIII. *Why doth cold Wine grow in* Egypt, *which is a hot Countrey?*

For the ſame reaſon. Again the cold doth flee to the roots of the vines, and doth make them cold; for the vines are more apt then other trees to receive alteration.

LIV. *Why doth hot water caſt into a well, cauſe the water to be very cold?*

Becauſe the cold which is in the well, doth reſiſt the heat; and becauſe it is greater then the heat, it doth proſecute the heat by all means, and doth flow into the hot water very much, and ſo makes it cold.

LV. *Why when a ſmall thing doth fly into our eyes, ſhut we the other eye when we put it out?*

Becauſe that the ſpirit of ſeeing cannot go out by the eye which is ſhut; but gathering it ſelf together, goeth with all abundance unto the eye which is open, and doth fill it, and make it ſwell outward, and ſo that is driven out and expelled that is in them.

LVI. *Why do ſuch as are buffetted ſee fire?*

Becauſe that the ſpirit of ſeeing being made thin and ſlender with the blow, doth wax fiery; and ſo going into the air is ſeen as it is. The like doth happen when two ſtones, or two pieces of iron are ſtricken together: for the air between both is greatly rariſied and made thin, and becometh fire. The like alſo doth happen in the clouds.

LVII. *Why is not fire made by ſtriking all ſtones?*

Becauſe ſome of them yield too much, and are too light, and as it were full of holes. For all ſtriking of the air doth not make it thin alike; and by reaſon of its lightneſs doth flee and enter into every paſſage, and therefore it is not all ſtricken at once, nor doth always fire. The like doth happen by ſtriking of wood, and fire is made of the Sun and water; for the broken beams of the Sun againſt the glaſs, do wax more and more fiery, and rebound upward again.

LVIII. *Why do ſuch as itch deſire hot things?*

Becauſe that flegm, through whoſe groſſneſs cold and kohing do riſe, doth dull the feeling of the skin.

LIX. *Why are they alſo then glad of baths?*

Becauſe heat doth diſperſe the flegm, and the nails alſo do diſſolve it.

LX. *Why do the ſhoulders itch much?*

Becauſe they are colder then the fore-parts, and therefore have much flegm in them. And that is the reaſon that old men, which are cold, are much troubled with the itch.

LXI. *Why is the coming down a ladder more eaſie then the going up?*

Becauſe that deſcending, the weight of the body doth of its own nature move downward: in aſcending the ſtrength doth labour in lifting upward the weight of the body. So a ſtone is eaſier caſt downward then upward; for that which is heavy tendeth downward.

LXII. *Why do children cry when they are firſt born?*

Becauſe that nature and ſenſe do, as it were, wander in a ſtrange Countrey: for they come out of a warm ſoft body of the womb, into the cold air. And peradventure alſo they are afraid of the light.

LXIII. *Why do Bees, Emmets and Flies, and ſuch creatures as are called* Inſects, *dye in oyl?*

Becauſe

Becauſe their breathing hole is very narrow, which oyl doth ſtop, and therefore they periſh.

LXV. *Why doth fleſh putrifie in the night under the full moon?*

Becauſe then the air is hot and moiſt, which diſpoſition doth eſpecially further putrifaction: whereof it ariſeth, that if the heat and moiſtneſs be ſmall, concoction is wrought: if great conſuming, if heat prevail, then burning. The Moon alſo hath four diſpoſitions: the middle doth ſeem to be moiſt, and after a ſort hot: the full hot after a manner, and dry: in the wane dry and cold: when ſhe is without light, cold and dry; for ſhe wanteth then the Sun beams.

LXVI. *Why are ſuch pale as are in pain and grief?*

Becauſe that nature remembring that which doth vex her, floeth with the blood into the inward parts which doth pain the skin; and it hapneth leſs unto thoſe, then to much as fear.

LXVII. *Why are ſuch red as are glad?*

Becauſe nature doth meet that which delighteth, of her own accord, if it be without, as we do our friends and children. The blood doth follow nature, which dieth the fleſh with a red colour. Paleneſs cometh by its contrary unto this.

LXVIII. *What is the reaſon, that in a dead ſleep in the night, when we open our eyes ſuddenly, we ſee light?*

Becauſe that the force and ſpirit being gathered together in ſleeping, and increaſed, do ruſh out through the dark in great abundance; and being bright, it ſelf doth ſee like unto the light.

LXIX. *Why do ſuch as are aſhamed caſt down their eyes?*

Becauſe the eyes are the glaſs of the mind: for we ſee the affections of the mind by the eyes; as, grief, anger, ſhame; becauſe the mind cannot bear that which is not worthy of honor, for conſcience ſake it cauſeth the muſcles of the eyes to be caſt down, as it were with hiding it ſelf.

LXX. *Why can the ear endure all moiſtneſs, water excepted?*

Becauſe that the water being cold, is preſently carried unto the ſinews of hearing; and all cold is hurtful unto the ſinews. Again, why before a great wind, are there as it were ſome running ſtars or lightning going before to foretell it, and eſpecially in a dry and clear element? Becauſe that it began

to blow before, and yet it appeared not unto us, because we have groſs thick bodies of hard ſences, and therefore blow in the upper air which is more thin, and pure, and heavenly, it doth convert into fire, and therefore we ſee ſome of its ſparkles. When it hath gotten a greater force, it moveth this groſſer air which is about the earth, and ſo is heard, and felt, and perceived.

LXXI. *Why cannot ſome ſee very great things afar off, yet ſee things which are near to them, although they be very ſmall; as ſuch as we call purblinde, becauſe they ſee beſt winking?*

Truly, I think that the force and ſpirit of ſeeing is very thin and pure, and therefore when it goeth far, is diſſolved, and cannot reach unto the object which is ſeen. It doth ſcarce ſee things near, by reaſon of its thinneſs and pureneſs. There are ſome which ſee very ſmall things afar off, as certain old men: theſe contrariwiſe, becauſe they have a thick ſpirit of ſeeing, and much it doth move and reach a great diſtance off, and by that means it is attenuated and made thin, and apt and fit to receive things viſible. And ſo two contraries are diſſolved.

LXXII. *Why are Dogs onely above all other beaſts, limed ſo together after they couple?*

Becauſe the neck of the matrix hath a narrow paſſage, and the Dogs yard doth ſwell in coupling, and the ſeed is cleaved in them, which happeneth unto them by reaſon of their dryneſs; The drineſs doth ſtraiten the parts, and moiſture doth make them thick.

LXXIII. *Why are Dogs onely mad in Summer?*

By reaſon of their dry-diſpoſition they are very dry by nature, and moſt of all in Summer: and therefore when their humidity is heated and dry, they are ſet on fire, and ſo they are mad, like unto frantick men. And therefore their foam at the mouth is moſt dry and venomous; or, is it manifeſt that it is enflamed either by often breathing, or by fiery eyes, or by gaping of their mouth, which they have always open to take air, or elſe becauſe their tail groweth crooked with dryneſs, and falleth away. They are moſt raging which are moſt dry. Some ſay, that the Canicular ſtar through its influence doth cauſe them to go mad.

LXXIV.

LXXIV. *Why are they leſs grieved which become blind on a ſudden againſt their will, then they which by Election?*

Becauſe that ſuch that on a ſudden ſuffer it, have their mind turned another way; but thoſe which by choyce and election have their mind wholly upon the thing which is out, do know what they ſhall ſuffer, and therefore ſuffer greater torment.

LXXV. *Why do ſuch as carry burthens go ſinging?*

Becauſe the reaſonable ſoul is delighted with muſick, and therefore turned unto it doth feel the leſs weight. And in like manner anſwer, when the queſtion is asked, Why in Funerals, Bells, Drums and Flutes are uſed; and why multitudes of men reſort unto ſuch as mourn, or be ſick, and uſe divers ſpeeches unto them; for the mind being occupied and intentive to the words, doth feel the grief leſs, and therefore Comedies and Stage-Plays were invented in times paſt, to withdraw the mind.

LXXVI. *Why do the Ethiopians for the moſt part dye of an ague? and, why are thoſe that are blear-eyed, ulcerated?*

Theſe are hot and dry, and there is a kind of reſolution of Elements in them, and that little humor which is in them being conſumed, it happeneth that the other Elements are diſſolved. The heat goeth away for want of meat, and the cold riſeth up through the abſence of heat. Drineſs doth reign through the conſumption of moiſtneſs; and for that cauſe dead carcaſes are cold and dry. And therefore *Homer* did know, that in dead bodies two Elements did flee away, that is the higheſt and thinneſt; and two remained: There went away fire and air, and there remained water and earth, that is, dryneſs and coldneſs. They are exulcerated and bliſtered in the bleerneſs of their eyes, becauſe that the blood is made full of choler by the inflammation which doth eat the eyes with its ſharpneſs.

LXXVII. *Why are ſuch always athirſt that have the Dropſie?*

Becauſe the moiſture is ſalt, and paſſeth not away, but doth putrifie and dry the mouth of the ſtomach; and they have ſmall Feavers with all. Further, look how much more the belly is puffed up, ſo much the more the reſt of the body is dryed, ſeeing it is not naturally nouriſhed, and doth wax fee-

bler and feebler: for much of the food turneth into water, and encreaſeth the diſeaſe.

LXXVIII. *Why do we in the beginning of a banquet, and before we be full, ſit cloſe; and before the end of the banquet, we take more room, and think our ſelves preſſed?*

Becauſe that in the beginning all which ſit deſire, and have an appetite unto the meat, and therefore have an eye unto that which is on the table, and all do fall to it. But after they are well ſatisfied, one bloweth one way, and an other another, and have no care at all of that which is before them; and by this means after meat we take more room.

LXXIX. *Why is whatſoever place we have hairs, wax they gray, ſave under the armpits?*

Becauſe that place is hot, becauſe it is thick of arteries, ſinews and veins, and is alſo thin, and therefore doth always void the excrements of flegm, and therefore doth ſweat always.

LXXX. *Wherefore if flegm be cold, and thick, and clammy; and likewiſe black choler cold and thick, but much leſs then flegm; yet a Quartane Ague is longer then a Quotidian?*

Becauſe that flegm, although it is cold, and much of it, yet it is moiſt, and moiſtneſs is eaſily altered and changed. Black choler, or melancholy, is cold and dry, and therefore is hardly altered and changed. They deceive therefore with the likeneſs of cold, and abundance of choler, and do hide ſome contrary quality. Furthermore, flegm is more agreeable unto nature then melancholy; and therefore when a mans health doth periſh with hunger, nature doth turn flegm into nutriture. And therefore when it is Quotidian Ague, ſhe turneth all the profitable flegm into nouriſhment, and that which is unprofitable putrifieth, and kindleth an Ague.

LXXXI. *Seeing that there are four humours which do ſometimes putrifie, wherefore are there only but three agues, and not four?*

Becauſe that blood naturally is a nutriment of the body, and when it doth abound, it cauſeth a repletion onely. If it be corrupted, it remaineth blood no longer; for being heated, it is changed into yellow flegm. Therefore the other humors abounding, breed diſeaſes, and eſpecially about the skin; as, ſerpentine ulcers and cankers, two kinds of leproſie:

and

and when they be corrupted, they bread Agues.

LXXXII. *What is the reaſon that the external parts of the bodies of lovers are ſometimes cold, ſometimes hot?*

Becauſe that when they conceive any grief or dolour againſt their well-beloved, the natural heat paſſeth away with the blood into the internal parts of the body; whereof it cometh that the outward parts are cold, and for the ſame cauſe they become pale and ſad. But when they receive any good hope of their lover, or be greatly angry, then the heat with the blood goeth to the skin, and becometh hot and ruddy. And for the ſelf-ſame cauſe, Painters do paint Love to be ſometimes ſad and quiet, ſometimes fleering and laughing; a very boy and child; becauſe that luſt is vehement, but dureth not long; the affection in lawful friends is durable, as in fathers towards their children, and wives towards their husbands; but love doth not laſt. And it happeneth oft among ſuch as are unknown the one to the other. The other diſpoſition and affection is firm and ſtable; and immediately love is vehement and like unto a mad man. They feign love to be a firebrand, and to have wings, becauſe that the minds of lovers are in ſuſpence, and hang doubtfully, and are inconſtant like birds: and then their heat burneth their heart with an inceſſant and vehement care of that which they love. He holdeth a ſword in his right hand, and in his left a quiver with many arrows; becauſe that in the beginning love doth ariſe from one beam and glance of the eye; for he doth ſee and deſire at the ſame time: and aſſoon as he doth deſire, the lover ſendeth continual beams of the eye towards that which he loveth. And thoſe beams are like unto arrows, becauſe the lover doth dart them into the body; they are as arrows in the quiver, becauſe that thoſe which love, ſend forth ſecret beams and glances of the eye. As the wind doth kindle the fire, ſo cuſtom doth kindle love; for properly love doth nor riſe of cuſtom; for if it were ſo, then of neceſſity cuſtom ſhould always breed love; but the beginning of love is ſudden: He is naked, becauſe that deſire happeneth without any means; for no man loveth by another, nor privily, nor whom he knoweth not. And therefore Carvers do ſometime carve Kings and Gods naked for honors ſake, there-

by

by to ſhew that they have no hidden vice lurking in their breaſt, but that their thoughts are open and ſincere. Love is not one, but many, either becauſe there are divers lovers of things (for they love not alike) and *Plato* ſaith, that love is the beaſt with many heads; or elſe becauſe (as the ſame *Plato* ſaith) the ſame love falleth under many lovers. Love hath *Venus* for his Mother; that is, Senſuality and Luſt; and by the image of *Venus* they feign unlawful deſire. Love is ſaid to have been in love with *Erynnis* a Fury of hell, becauſe that many have loved wickedly, and been in thrall to wicked affections: as I have declared in my ſecond book of Allegories, which I made of their feigned ſtories.

LXXXIII. *Why do ſome dye in a Plague, and ſome not?*

This proceedeth of their diſpoſition of body: for if a man have a body full of evil humors, the air which is corrupted doth enter into, and corrupt that little good humour which is left in him, and ſo all the humors being corrupted, he muſt needs periſh. But if a man have not many ſuperfluities, and doth abound with good humours, he is either not at all, or not much offended with the plague. That the diſpoſition of the body is the cauſe of the effect, it doth appear by the example of external things. The Oak is not eaſily ſubject to alteration, nor is it eaſily ſet on fire: Reeds and Ruſhes are much more apt to receive fire, and ſtraw more then they. But if you take wet ſtraw, and green reeds, and very dry oak powdred over with brimſtone, you make that fit to burn which is not fit. By this example you may reſolve another Queſtion, How cometh it to paſs that wearineſs doth rather breed a Quotidian Ague then that which breedeth of putrefaction, or that which is called Habitual; for we ſay, that this doth proceed from the diſpoſition of the body, for he had not any ſuperfluous natural ſpirits or humors. All things which are ſound and ſolid, are dry; and the cauſe is the ſame, why the heat of the Sun doth provoke ſleep in ſome, and in ſome other not; for he in whom there is much flegm, that being diſperſed, doth moiſten the heads, and then he is in a ſleep: but ſuch as have dry heads, are kept more awake, becauſe they are made more dry?

LXXXIV. *VVhy doth the Sun make a man black, and make dirt white; and make wax ſoft, and dirt hard?*

By reaſon of the diſpoſition of the ſubſtance which doth ſuffer. All humors, flegm excepted, when they are heated above meaſure, do ſeem black about the skin: but dirt being full either of Salt-Petre, or other ſalt liquor, when the Sun hath conſumed its dregs and filth, doth become white. Again, when the Sun hath drawn and ſtirred up the humidity of wax, it is ſoftned: but in dirt the Sun doth conſume the humidity which is very much, and ſo doth dry it, and make it hard.

LXXXV. *VVhy do ſuch as are ſick of the Jaundies go to ſiege; and why is their excrements white?*

Becauſe that yellow choler is ſpread over all their bodies, as their eyes do ſhew, and their skin: for it doth not flow into the inward parts, as by nature it ſhould, and by that reaſon their excrement is not coloured, nor doth provoke them to the ſtool with its ſharpneſs, which in the guts it ſhould do. And therefore Phyſick imitating nature as all other arts do, when the Patient is in danger, doth help the part affected.

LXXXVI. *VVhy have ſuch a very black skin for a time, which have a continual ague, after the time of judgement, which the Phyſicians do call Criſis?*

That doth happen thorow continual yellow choler, the which being burnt and adust by the rigour of the diſeaſe, is turned into black choler. And ſo in that time of judgement being driven and repulſed by nature to the skin, it doth dye it. As alſo the skin is white in leproſies: that colour is hardly diſſolved, by reaſon of the thickneſs of that humor.

LXXXVII. *VVhy doth black choler, coming unto the paps, or to the ſhank, work a corroſion, or gnawing, or rankling, and in thoſe which are melancholy, it doth not work the like, although it fly into their brain?*

Becauſe there are many great veins in the paps, by reaſon of ingendring of milk, and therefore ſtore of that humour doth run thither. And likewiſe unto the ſhank, becauſe it goeth downward: but into the brain, becauſe it is above, and alſo becauſe it hath very ſmall veins, ſuall ſtore of choler

doth

doth deſcend, and which hath only power and force to prick, and not to gnaw and eat. Moreover, the brain is cold and moiſt, whereby it is after a ſort contrary to the diſpoſition of black choler, and doth mollifie it. That therefore which is properly called black choler, doth breed an eating and gnawing canker in the paps, in the ſhank, a bile or ſore hard to be cured, which of eating is called *Nimades*. In the brain it doth breed a mad fierce melancholy; but that which is not properly black choler, but a melancholy humour, cauſeth a ſwellingonely, which is like a canker, but doth not gnaw and eat, and doth alſo breed a quiet and peaceable melancholy.

LXXXVII. *Why do thoſe veſſels which by the Greeks are called* Bautralia *(a kind of veſſel or drinking glaſs with a narrow ſtrait mouth) when they are filled with water make a certain noiſe proper unto themſelves, and thereupon have their names given them, as other feigned names of ſounds, as in the water Plotſher, and ſuch like?*

Becauſe that when ſuch a veſſel is without water, it is filled with air, which is a moſt thin body: and therefore when the water is on a ſudden poured into it, with its heat it doth follow and beat out the air, which is thin, and excludes it utterly; for they cannot both ſtay in the glaſs or veſſel until it be full. For the Philoſopher doth ſhew that two bodies cannot at one time poſſeſs and occupy the ſame place. And therefore when the air is on a ſudden thruſt upward through ſtraits, a ſound or noiſe is made of neceſſity, and that not one but many, for then is, as it were, a fight betwixt both; for the water doth preſs down the air, and the air lifteth up the water; and although that be done ſucceſſively, yet there is oftentimes a noiſe.

LXXXVIII. *What is the reaſon that when we put our finger on the mouth of a watering pot, the water will not run out of the bottom, and the fingers being taken away, it runneth preſently?*

Becauſe that when our finger is taken away from the mouth of the pot, the air entring in, doth thruſt down the water, which of its own nature doth go downward, and ſo goeth out at the bottom. And this is the reaſon of all mechanical engines and inſtruments made by air and water, as clocks and hourgliſſes made by water.

LXXXIX.

LXXXIX. *Why doth wine and water given out of ſeaſon unto the ſick of an ague, cauſe a great diſtemperance of the brain; For theſe two are contrary, for the water is cold, and the wine hot?*

I ſay then, that the wine being apt to aſcend, doth burn the brain at the time that it is diſturbed and diſtempered with the ague. And we ſee alſo many which are in health, if they uſe much wine, to be ſcarce well in their wits. But water doth ſtop the paſſages of the body, by which the ſpirits (which are the inſtruments of the ſoul) are diſſolved, and ſo cauſe them to become more thick and groſs, and more corrupt and putrified, which breedeth the ague. And oftentimes water being overcome by the ague, becometh its nouriſhment; as we ſee in a Smiths forge, where a little water doth kindle the fire, and make it burn more.

XC. *Why have women, and children, and gelded men ſhrill and loud voyces?*

Becauſe through abundance of humidity their artery is not ſtretched wide: And therefore as a ſmall flute or pipe giveth a ſmall ſlender ſound; ſo in the artery in them which is ſtrait and narrow; for it is the property of heat to make wide and looſe; and women and Eunuchs be cold.

XCI. *Why are children ſtricken with a Planet in Summer?*

They are ſick of a weak and lingring ague, and their eyes ſink hollow in their head, and they become weak and feeble, and ſleep very little; and ſome of them have a flux, becauſe children are tender, and eaſily ſuffer, and have great ſtore of flegm in the head, as we have ſaid: And therefore the flegm being over-much heated with great heats, and alſo putrified, doth inflame an ague, whereupon the griſtles of the brain are ſet on fire, and therefore they ſleep little; and that fire deſcending by the arteries of the heart, and ſetting on fire the lively ſpirits, doth kindle an ague without putrifaction. And ſeeing that much choler ariſeth of an ague, thereby it falleth out, and that the choler gnawing and eating the belly and guts, the flux or running of the belly ariſeth. It is moſt plain, that the cauſe of that alteration is in the brain, becauſe that cooling medicines are applied unto the head, and ſuch as are good to quench that fire. And ſome of ripe years are ſick of the ſame diſeaſe, that is ſuch as have flegm

and

and choler heaped in their head, which doth putrifie by the very breathing thereof, and after a manner, by the fiery air the ſpirits are ſet on fire.

XCII. *Why are round ulcers hard to be cured?*

Becauſe they breed of ſharp choler, which hath the force of eating and gnawing. And becauſe it doth run dropping and gnawing, it doth make a round ulcer: and for that cauſe it requireth medicaments which dry and burn, And this the Phyſicians do ſpeak. The Natural Philoſophers do ſay, it cometh to paſs, becauſe there is the beginning where the miſchievous impoſthume doth begin: for in a circle there is neither beginning nor end: and when they are burned by the Phyſicians, then they take another ſhape.

XCIII. *Why is honey ſweet unto all men, and yet ſeemeth bitter unto ſuch as have the Faundies?*

Becauſe they have much bitter choler over all the body, and which aboundeth in the tongue. And therefore it happeneth when they do eat honey, that the humors are ſtirred; and the taſte it ſelf, when it hath felt the bitterneſs of choler, breedeth an imagination that the honey is bitter.

XCIV. *Why have very angry men fiery eyes?*

Becauſe the blood about their heart is fervent, and the ſpirits hot, and therefore the ſpirits being very ſubtil and pure are carried upward, and by the eyes, which are clear they ſhine, and have bloody vapors aſcending with them; and thereupon their face appeareth red: which *Homer* not being ignorant of, ſaith, *and his eyes were like a burning flame.*

XCV. *Why doth water caſt upon ſerpents cauſe them to flee?*

Becauſe they are cold by nature, and dry, and have but little blood, and therefore they flee from exceſſive coldneſs. And that they be of this quality, it appeareth, becauſe they ſeek for dens and ſecret places of the earth in Winter, as being warm places: and at Sun ſet, they flee the air, for the part is cold: And again in Summer, becauſe the bowels of the earth are cold, they flee from them, and go into hot places.

XCVI. *Why doth an egg break if it be roaſted, and never break if it be ſod in water?*

Becauſe

Becauſe that when its moiſtneſs cometh near unto the fire, it doth heat overmuch, and is burn'd, and thereby doth breed much wind, the which through the ſtraitneſs of the places doth ſeek a way out, and ſo breaking the ſhell, doth flee out.

The like is in tubs and earthen veſſels, when new wine doth boil in them. Alſo too much flegm doth break the ſhell of an egg in roaſting; which doth happen in earthern pots overmuch heated and burned: and therefore the common people do wet an egg when they purpoſe to roaſt it. Hot water, through its ſoftneſs, doth ſeparate the humidity by little and little, and doth diſſolve it through the thinneſs and paſſages which are in the ſhell.

XCVII. *Why do men in the act of carnal copulation after a ſort wink, and ſuffer ſuch like alteration in the other ſenſes?*

Becauſe they being overcome with the effect of that pleaſure, they do comprehend it the better, as it were winking with their eyes. They are not lifted up, nor do carry the wind abroad into the air with the ſenſes, whereby they could leſs feel thoſe corporal affections.

XCVIII. *Why have ſome medicines of one kind contrary force; as experience doth teach; Maſtick doth expel, diſſolve and alſo knit; Vineger doth both cool and heat?*

Becauſe there are ſome ſmall inviſible bodies in them, not by confuſion, but by interpoſition. As ſand moiſtned doth clog together, and ſeemeth to be but one ſubſtance of body, yet in truth there are many ſmall bodies in the ſand. If this be ſo, it is not abſurd that contrary qualities and vertues ſhould be hidden in maſtick in divers parts of it, and not confounded with it, becauſe that nature hath given the Law unto thoſe bodies.

XCIX. *Why do our privy members ſwell when we hurt one of our toes?*

Becauſe that nature providing for thoſe things which belong to the body, doth ſpeed to help thoſe parts which are grieved: and becauſe ſhe hath the moſt profitable and nouriſhing of all the humors for her wagon, it is requiſite when ſhe doth deſcend unto the toe, together with the blood, that theſe veins be filled which are about the privy members

members in those parts which are about those vessels which are called *Adenes* of the Greeks, which are little round kernels. Therefore an immoderate constipation doth cause inflammation and standing up; and that privy member is called *Inguen*, borrowing its denomination of the place it self?

C. *Why hath not nature given birds a bladder, or a receptacle for urine and kidneys?*

Because they did want much moisture to give matter for feathers to grow, and that also they do consume with the exercise of flying; neither do they piss at at all, and when they drink, they avoid very moist dung.

CI. *Why have children gravel breeding in their bladder, and old men in their kidneys, and veins of the kidneys?*

Because children have strait passages in the kidneys, and an earthy and thick humour is thrust with violence by the urine from the fashion of the Moon, even unto the bladder of the urine. The bladder hath wide conduits and passages, giveth room to the urine to go out, and also place to the humor, whereof the gravel is ingendred, to wax thick, and seat it self, as the custom of it is. But in old men it is contrary; for they have large and wide passages of the reins of the back and kidneys, whereof it cometh to pass that the urine may pass away, and the earthy humour congeal and sink down. The colour of the stone doth shew the humour whereof the stone doth arise.

CII. *Why, if the stone do congeal and wax hard through heat, (children are hot) and by the same reason it is done in old men; for there is not so much cold to be granted, as there ice is or snow; for which extream cold, the kidneys would perish; yet we use not contrary things to dissolve coldness, but light things, that is hot things, as Parsly, Fannel, and such like.*

They say then that it falleth out, that by exustion, parching, and scorching, the stones do crumble into sand, as in earthen vessels, which when they are over heated and rosted, they become sand. And by this means it falleth out, that small stones are voided together with small sand, in making water; and sometimes it falleth out, that cold drinks do thrust out the stone, the kidneys being stretched, and cast-

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ing it out by a greater Lask by vertue of easing the belly of his burthen. And besides this it falleth out, that an immoderate heat of the kidneys or reins of the back, by reason whereof the stone doth grow, is quenched with coldness.

CIII. *Why is the curing of an ulcer or bile very hard in the kidneys or bladder?*

Because that the urine being sharp, doth exulcerate the wound, which good and fit medicaments do cover and skin. Ulcers are harder to be cured in the bladder then in the kidneys, because urine doth stay in the bladder, and doth run away from the kidneys.

CIV. *What is the reason that in bathing Vessels, the hot water when it is stirred, doth seem more hot unto us, and almost burn our bodies.*

Because that when we go down into those baths, the water it self doth suffer; that is, when the water doth heat our bodies, the water after a sort is made cold by us. We have learned, that whatsoever doth work in generation and corruption, the self-same without all doubt doth suffer; the water then being in some sort cooled, doth not heat alike; and we being accustomed unto it, do not feel the heat as we did in the beginning, because that the immoderate heat of it is diminished: If then stirring the hot water, more fiery hot water be added unto it, which neither hath yet wrought nor suffered any thing of the body which is in the water, that will seem very hot and scalding, in respect that working it doth also suffer, and by little and little doth lose his heat as the first did.

CV. *How is it, if whatsoever be moved is the better for it, and especially in a hot air and place, yet when the air is beaten and stirred, it doth seem colder unto us, and especially in Summer when the heat of the Sun is most hot?*

For this doth seem contrary unto the other: for hot water did seem hotter unto us by moving, and here the hot air doth seem colder when it is stirred and moved. I say therefore that it is a common thing, that that which is moist and principallest in any thing, either in quality or vertue, doth overcome and change that which is lesser and weaker; and that which is the stronger doth somewhat suffer again in doing. Therefore the hot water, when it is very hot, sticking unto

the hot body is ſomewhat cooled, and doth not keep the ſame quality. The air then which doth compaſs us about, being hot in Summer, like unto the water compaſſing our bodies, is heated ſomewhat by us, which are hot through the heat of the time of the year, and doth likewiſe heat us, as linnen garments do, the which being firſt cold, then being made hot by us, do then heat us againe. When we do then ſtirr the air, that air which was before heated by us is driven away, and another which is not yet heated, doth ſucceed, which ſeemeth cold unto us.

CVI. *Why do thoſe ſores which do breed in the ball of the eye, ſeem white, when they have left growing and are cold, and others do not ſeem ſuch as grow out of the ball?*

Becauſe that through the ball of the eye only the Spirit of ſeeing doth go out, the which is bright and clear. Therefore in the white of the eye, when the wound doth make thick the paſſage of the covering of the eyes which is like a horn, the ſpirit of the ſight cannot iſſue out; whereof it cometh to paſſe that much of it being there gathered together, it doth make the wound light and clear, and ſheweth the wound white; And becauſe that by reaſon of the thickning of the ſight, the ſpirit cannot go out, it falleth out they cannot ſee.

CVII. *Why do chaff and ſtraw keep water hot, and Snow cold, which are contrary in quality?*

Becauſe the nature of chaff doth want a manifeſt quality and is ſaid of ſome to be without quality; ſeeing therefore that of their own nature they can eaſily be mingled and conſumed with that which they are annext unto, they eaſily alſo take the ſame nature unto them; and therefore being put unto hot things they are eaſily hot, and do heat again, and keep hot; and contrary being made cold of the ſnow and making the Snow cold, do keep in its coldneſs. So wax and oyl will eaſily be conſumed, and made one with another thing, and are alſo without quality, and do help the quality of that which is mingled with them, as being made one with them.

CVIII. *Why do the ſtars and heaven ſeem cleareſt in the bright winter times?*

Becauſe the air either which doth compaſs us, or that which is higheſt, is made thin, and purged with windes and

ſhowrs

ſhowrs of rain, and by that means our ſight doth ſee both further and clearer, The like is manifeſtly ſeen in running riversifor ſuch things as are in them, are far better ſeen then in the thick ſtanding puddle water, where either nothing is ſeen or confuſedly.

CIX. *Why have we oftentimes a pain, and do quake in making water ?*

Becauſe that ſharp choler iſſuing out, and pricking the bladder of Urine, doth provoke and ſtir up the whole body to eaſe the part offended, and to expel the humor moderately. This doth happen moſt of all unto children, becauſe they have moſt excrements, by reaſon of their often filling.

CX. *Wherefore are griefs greater in the night then in the day?*

Becauſe the mind being then idle and at reſt with it ſelf is neither buſied with the ſight not hearing, nor occupied with any other ſenſe, and doth nothing at all, nor is urged to any external action, and thereupon is much more touched with the feeling of any trouble or grief. It is very plain that the mind doth leſs feel the griefs of the body, when it is drawn abroad by external work, ſeeing that in ſickneſs, and other like accidents the company and familliarity of friends, and communication, and tales telling, do make their troubles and griefs more light and tolerable. Men have marked that Nature doth leaſt work by day, in digeſting of Meats, in altering of humors, in making of blood, in growing and ſuch like operations; but the mind is then moſt occupied in his actions; as in the five ſenſes, the motions of the parts of the body, the imagination in thought, in memory: and contrary in the night, then Nature worketh moſt, and the mind leaſt.

CXI, *VVhy are not Children, and eſpecially infants ſo eaſily ſhaken and put out of joynt as men ?*

By reaſon of their ſoftneſs, and yeelding to the earth, they do diſſolve its hardneſs, that can work no further. men therefore having a hard body, becauſe they do reſiſt the hardneſs of the earth or ſtone, they do encreaſe the vehemency of the blow, and force the ſtones to work againſt themſelves, as being hard themſelves. And for the ſame reaſon a Spunge yielding, is not broken: but glaſs, an earthen pot, or any

ſuch other hard body is broken with a fall. And by this alſo we learn why a vehement blaſt of wind doth overthrow an Oak, and not a Reed, becauſe that the Oak being hard, and ſtrong, and great, doth reſiſt the wind, and ſo makes its force more ſtrong: But the Reed being light, and ſoft, and ſmall, yielding hither and thither to the wind, doth break its force. So a wreſtler ſtriving againſt his companion, doth encreaſe his force, and yielding ſometimes and bowing with him, doth ſooner break his vehemency.

CXII. *Why do infants hearing their nurſes ſing, ceaſe their crying, and ſleep preſently after?*

Becauſe that the ſubſtance of muſick as being a ſcience (and all other arts) are ingrafted naturally in the mind, as heat is in the fire. As *Plato* doth ſay, our minds do remember ſciences, and not learn them. And therefore the mind hearing ſuch a ſong in that that he doth remember, cauſeth the infant to be quiet, and in that he taketh pleaſure, it doth draw on ſleep. For not being infected with the company of the body, he perceiveth thoſe ſciences, very plainly; and being ſomewhat drowned in the body, falleth into ſome oblivion of them.

CXIII. *Why do Nurſes rock and move their children when they would draw them to ſleep?*

To the end that the humors being ſcattered by moving, may move the brains; but thoſe of more years cannot endure this.

CXIV. *Why do ſome drunkards ſee double?*

Becauſe the muſcles of the ſight being more or leſs filled, and by the ſelf-ſame means weak and feeble, do draw and wreſt one eye upward, and the other downward, & by that means the beams do not look one way at once, but towards divers places and bodies, and therefore each of the eyes uſing a private office and duty of ſeeing, doth cauſe a double ſight.

CXV. *Why are boys apt to change their voyce about fourteen years of age?*

Becauſe that then nature doth cauſe a great and ſudden change of age; experience proveth this to be true: for at that time we may ſee that womens paps do grow great, to hold and gather milk, and alſo thoſe places that are about the hips

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in which the young fruit ſhould remain: Likewiſe mens breaſt and ſhoulder, which then bear great and heavy burthens: Alſo their ſtones in which their ſeed may encreaſe and abide, and his privy member, to ſet out the ſeed with eaſe. Further all the whole body is made bigger, and dilated, as the alteration and change of every part doth teſtifie; and the harſhneſs os the voyce and hoarſneſs; for the rough artery or windpipe being made wide in the beginning, and the exterior and outward part within unequal to the throat, the air going out at the rough unequal and uneven pipe, doth become unequall and ſharp, and after a ſort hoarſe, like unto the voyce of a Goat, whereof it hath its name *Bronchus*: The ſame doth happen unto them into whoſe rough artery any diſtillation doth flow. It happeneth by reaſon of the dropping humidity that a light ſmall skin filled unequally, cauſeth an uneven going forth of the ſpirit and air. Underſtand that the wind-pipe of Goats is ſuch, by reaſon of the abundance of humidity. The like doth happen unto all ſuch as Nature hath given a rough artery, as unto Cranes. After the year of fourteen they leave off that voyce, becauſe the artery is made wider, and receiveth his natural evenneſs and equality.

CXVI. *Why doth oyl, being drunk, cauſe one vomit, and eſpecially yellow choler?*

Becauſe that ſeeing it is light and aſcendeth upwards, it provoketh the nutriment in the ſtomach, and lifteth it up, and ſo the ſtomach being grieved, ſummoneth the elective vertue to vomit, and eſpecially choler, becauſe that is light, and conſiſteth of ſubtil parts, and therefore it is the ſooner carried upward; for when it is mingled with any moiſt thing, it runneth into the higheſt room.

CXVII. *Why doth not oyl mingle with moiſt things?*

Becauſe that being pliant, ſoft and conſtipate in it ſelf, it cannot be divided into parts, and ſo cannot be mingled; Neither if it be put upon the earth, can it enter into it.

CXVIII. *Why is water and oyl frozen in cold weather, wine and vinegar not?*

Becauſe that oyl being without all quality, and fit to be confounded with any thing, is cold quickly, and ſo extreamly

ly, that is moſt cold; Water being cold of nature, doth eaſily freeze when it is made colder then its own nature. Wine being hot, and of ſubtile parts, is not ſo ſo on cold: but vinegar being of moſt ſubtile parts, ſuffereth no freezing.

CXIX. *Why do contrary things in quality, bring forth the ſame effects.*

That which is moiſt, is hardned and bound a like of heat and of cold; ſnow and liquor do freez with cold: a plaiſter and gravel in the bladder are made hard with heat. That is ſo indeed, but by 2 diverſe actions. The heat doth conſume and eat the abundance of moiſture; but the cold ſtopping and ſhutting with its overmuch thickneſs, doth wring out the filthy humidity; like as the ſponge wrung with the hand doth caſt out the water which it hath in the pores and ſmall paſſages.

CXX, *Why doth a ſhaking or quivering ceaſe oftentimes when any fearful matter doth chance as a great noiſe or crack made, the ſudden downfall of water or a great tree.*

Becauſe that oftentimes the humors being digeſted and conſumed with time, and made thin and weak, all the heat vehemently & ſuddenly, and ſharply fleeing unto the inward parts of the body conſumeth the humors, which cauſeth the diſeaſe to diſſolve it. Treacle hath this effect, and many ſuch like which are hot and dry, when they are taken after concoction.

CXXI, *Why do ſuch fall which do turne round, if they be not uſed to do it.*

Becauſe they do diſturb the animal ſpirits which are in the brain, and toſſe them up and down together with humidities: They then be made leſs apt & fit to receive the ſenſible and motive power, and do not ſuffer any action to go to the muſcles and ſinews: whereby it falleth out, that the weight of the body, as not being born up and ſupported by the ſoul, is thrown on the earth; and for the ſame cauſe they ſeek darkneſs becauſe the Spirit of ſeeing is diſturbed & troubled and cannot work like the other ſenſes. But this doth not happen unto ſuch as are accuſtomed to turn moderately, and by little and little cuſtom doth breed this: for the ſoul and nature are not ſtrangers the one to the other, but in time are as

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it were reconciled; for that which is done by little and little and without intermission, is hidden from the same, and after that it hath often escaped, falleth not as a strange thing into nature who was wont to receive it.

CXXII. *Why do steel glass shine so clearly?*

Because they are lined on the inside with white lead, whose nature is shining the which being put to the glass which is also shining, doth shine much more; & casting his beams thorough the passages of the glass, doth double that which is in the superficial parts of the glass and without the body of the glass, and by that means the glass is very shining & cleer.

CXXIII. *Why do we see our selves in glasses and cleer water?*

Because that the quality of the sight passing unto bright bodies by reflection doth return again by the beams of the eys to the image of him who looked on it. That qualities do go forth and pass from the face, as it is not absurd, they do shew which remain neer unto trees, because they are wont to look green. For the green quality of green leaves passeth to the face of it self; likewise going unto the running water doth make it shew green.

CXXIV. *Why do hard dens and hollow places and high places send back the likeness and sound of the voice?*

Because that such places also by a reflexion do return back the image of a sound: for the voice doth beat the air, the air the place, the which the more it is beaten, the more it doth heat, and therefore do cause the more vehement sound of the voice. Moist places, & as it were soft, yeilding unto the stroke and dissolving it give no sound again; for according unto the quality & quantity of the stroke, the quality & quantity of the voice is given, which is called an eccho. some do idly fable that she is a goddess: some say that *Pan* was in love with her, which without doubt is false. he was some wise man who did first desire to search out the cause of that voice: and as they which love, & cannot enjoy their love, are grieved; so in like manner was he very sorry untill he found out the solution of that cause; As *Endymion* also, who first found out the course of the Moon, watching a nights and observing her course, and searching her motion, did sleep in the day time; And therefore they do fable that he was belo-

ved of the Moon, and that ſhe came to him when he was aſleep, becauſe ſhe did give unto the Philoſophers the ſolution of the cauſe of her ſelf. They ſay alſo that he was a ſhepherd, becauſe that in the deſart and high places he did mark the courſe of the Moon. And they gave him alſo the Pipe, becauſe that the high places are blown with the winds, or elſe becauſe he ſought out the conſonancy of Figures. *Promethius* alſo being a wiſe man, ſought the cauſe of the Star, which is called the Eagle in the firmament, his nature and place, and when he was as it were waſted with the deſire of learning, then at the laſt he reſted, when *Hercules* did reſolve unto him all doubts with his wiſdom.

CXXV. *What is the reaſon that if you caſt a ſtone into a ſtanding water which is on the uttermoſt parts of the earth, it makes many circles; and not if the water be deep in the earth?*

Becauſe that the ſtone with the vehemency of the caſt, doth purſue and follow the water from every part of it, until the ſtone come to the bottom. But if there be a very great vehemency in the throw, the circle is the greater, the ſtone going down unto the earth, and drawing down water with it, cauſeth many circles. For firſt of all, it doth drive the overmoſt and ſuperficial parts of the water into many parts, and ſo going down always unto the bottom, again dividing the water, it maketh another circle, and this is done ſucceſſively, until the ſtone reſteth. And becauſe the vehemency of the ſtone is ſlackned ſtill as it goeth down, of neceſſity the laſt circle is leſſer then the firſt, becauſe that with the ſtone, and alſo with the blow, the water is divided.

CXXVI. *Why do ſome think that laughter proceedeth from the ſpleen, affirming, that it is not like that they laugh not much, whoſe ſpleen is corrupted, as they whoſe ſpleen is ſound, but ſay that ſuch are very ſad.*

Truly, I think that the cauſe of laughter, is accidentally, and not properly in the ſpleen; for if it be ſound and perfect, it doth draw from the liver melancholy humors, whereof it proceedeth, that when the pure blood, without any dregs, doth go both thorow the whole body, and alſo into the brain, it doth delight both nature and the mind, and doth make men merry like unto wine, and bring men to a quietneſs and tranquillity,

quillity, and ſo that of laughter is moved.

CXXVII. *Why do not mules bring young ones?*

Becauſe they do proceed of a divers kind of Beaſts, and ſo then the mixtion of the Seed differing of quality and quantity, begetting a certain other thing beſides that which is firſt, doth mar and aboliſh the nature of thoſe things which firſt were, As the mingling of white and black, aboliſhing the colour of extreams, breedeth another colour which is dark and dun, which is none at all of the extreams. Therefore the ingendring quality is aboliſhed, and aptneſs of receiving form?

CXXVIII. *Why are ſuch as are deaf by nature dumb?*

Becauſe they cannot ſpeak and expreſs that which they never heard. Some Phyſicians do ſay, that there is one knitting and uniting of ſinews belonging unto the like diſpoſition. But ſuch as are dumb by an accident, are not deaf at all; for then there ariſeth a local paſſion.

CXXIX. *Why are ſome ſtiff after meat, which are faſting?*

Becauſe they abound with choler, and ſo do heap up a ſowre ſharp humor. Therefore the parts of the body being nouriſhed after meat, drive away from them the choler of the skin, and ſo that ſtifneſs doth riſe, that is choler gnawing and biting thoſe parts, and ſtirring them up to purſue himſelf.

CXXX. *Why do not Swine cry when they be carried with their ſnout downwards?*

Becauſe that above all other beaſts, they bend more then other to the earth. They delight in filth, and that they ſeek, and therefore in the ſudden change of their face, they be as it were ſtrangers, and being amazed with ſo much light, keep that ſilence. Some ſay that the wind-pipe doth cloſe together by reaſon of the ſtraitneſs of it, when they lie with their face upward.

CXXXI. *Why are ſwine delighted with dirt?*

As the Phyſitians do ſay, they are naturally delighted with it, becauſe they have a greater liver, in which deſire is, as *Ariſtotle* ſaith, that the wideneſs of his ſnout is the cauſe; for he hath ſmelling which doth diſſolve it ſelf, and as it were ſtriveth with ſtench.

CXXXII. *Why doth itching riſe when an ulcer doth wax whole, and flegm ceaſe.*

Becauſe

Becauſe the part which is, healed and made ſound doth purſue the reliques of the humor which remaineth there againſt Nature, & which was the cauſe of the bile: and ſo going out through the skin, & diſſolving it ſelf doth cauſe the itch.

CXXXIII. *Why are thoſe diſeaſes and accidents longeſt and moſt grievous which do moleſt one eye and not both?*

For two cauſes. Becauſe running fluxion is heaped up at one eye only; for whatſoever is divided into many, is weaker then intire, and of a leſſer ſtrength. Or elſe becauſe that when the whole eye doth move it ſelf in its actions, ſo oft it doth force the ſick eye to move alſo; and the medicament of every diſeaſed part doth conſiſt in quietneſs.

CXXXIV. *Why doth a man ſneeze more often and more vehemently then a Beaſt?*

Becauſe he doth uſe more meats and drinks, and of more divers ſorts, and that more then is requiſite; the which when he cannot digeſt as he would, it doth gather together much air and ſpirits, by reaſon of much humidity, the ſpirits being then very ſubtil, aſcending unto the head, it forceth the man oft to avoid it, and ſo cauſeth ſneezing. And it makes a noyſe becauſe a vehement ſpirit or breath paſſeth thorow the conduits of the noſtrils; as belching by the ſtomach, or a fart from the belly, the voice by the throat, & a ſound by the ears.

CXXXV. *Why do dead mens hair and nails grow for a while?*

Becauſe that the fleſh rotting, withering and falling away, that fleſh which was hidden about the root, of the hair doth now appear and deceive, and cauſe an imagination that the hair do grow. And ſome ſay that it groweth in very deed, becauſe the dead carcaſes are reſolved in the beginning to many excrements and ſuperfluities, by reaſon of the putrifaction which cometh unto them. Theſe going out of the overmoſt parts of the body, by ſome paſſages and pores, do encreaſe the growing of the hairs.

CXXXVI. *Why have children, rather then men, certain white ſpots in the nailes of their fingers, rather then in their feet?*

Becauſe they do breed of flegm, & the children do abound with flegm more then men, becauſe they are fatter, and great eaters. And the feet by reaſon of walking and motion, do diſſolve ſuperfluities more then the hands; and therefore

thoſe

thoſe ſpots do not appear in the nailes of the feet.

CXXXVII. *Why doth not the hair of the feet quickly grow gray?*

For the ſame reaſon, becauſe that through great moving and walking, they do diſperſe and diſſolve the ſuperfluity of flegm, which doth breed grayneſs. And the hair of the ſecret parts doth grow gray very late, becauſe of the heat of that place, and becauſe that in carnal copulation it doth diſſolve flegm alſo.

CXXXVIII. *Why do very many beaſts wag their tayles when they ſee their friends; and a Lion and a bull beat their ſides when they are angry?*

Becauſe they have the marrow of the back reaching unto the tail, which hath the force of the moving in it. The imagination acknowledging that which is known unto them as it were with a hand (as it doth happen in men) doth force them to move their taile: which doth manifeſtly ſhew ſome ſecret force to be within them which doth acknowledge that which they ought. In the anger of Lions and Bulls, nature doth conſent unto the mind, and doth enforce it to be greatly moved, as men do ſometimes, when they are angry, beat their hands on other parts; when the mind cannot take revenge upon that which doth hurt, it doth preſently ſeek out ſome other ſolace, & doth cure his affection with ſome ſtroke and blow.

CXXXIX. *Why if you do put hot burnt barly upon a horſes ſore, is the hair which grows upon the ſore not white, but like the other hair.*

Becauſe it hath the power of expelling and doth wipe away and diſſolve the excrements of the flegme, and alſo unprofitable matter which is gathered together through the weakneſs of the parts, or crudity of the ſore.

CXL. *Why doth hair never grow in mans ulcers or biles.*

Becauſe a man hath a thick skin, as it is ſeen by the ſoftneſſe and thickneſs of his hair. And ſeeing the ſcar is thicker then the skin it ſelf, it doth ſtop up the paſſages whence the hair ſhould grow. Horſes have thinner skins, as it is ſeen by the thick hair, and therefore all paſſages are not ſtopped in their wounds and ſores. And after that the excrements

ments which were gathered together, have broken a paſſage thorow theſe ſmall pores, the hair doth grow.

CXLI. *What is the reaſon that ſuch as are bitten with a ſnake being moſt exceeding athirſt, do quench their thirſt, and not increaſe it, by drinking of treacle, which is hot and dry?*

I ſay then, that it doth not quench the thirſt by reaſon of his quality, but by ſome mutuall ſympathy and conſent, and natural reaſon; This is a kinde of counter-poyſon and preſervative; which is made of divers ſorts of herbs which have ſome kind of conſent and agreement with all the parts of the body, as Dictamnum, Dittander, or Ginger hath a proportionall conſervative of the heart; Agrimony or Liverwort, with the Liver: Stonewort or finger-ferne, with the ſpleen; parſly with the mouth of the Belly, hyſop with the lungs; elicampaine with the reins of the back; Rue with the neck; Bitterwort with the braine; and *ſiler montanum* with the bladder of Urine. Every one of theſe drawn as it were with the ſweetneſs of honey doth draw that which is beſt for his ſafety; Amongſt all which, the blood of ſome Viper is mingled, which hath a certain natural diſſaffection which we call *Antiparhiam*, a contrary of naturall qualities, againſt every venemous beaſt and corruptible creature: Theſe being diſturbed into every part they ſuffer not to work that effect which doth threaten corruption; for they do reſiſt like unto lawful Soldiers, who have taken armes for the defence of their country.

CXLII. *Why is Fortune painted with a double forehead, the one ſide bald, and the other hairy?*

The bald ſide ſignifieth adverſity, and the hairy proſperity, which we enjoy when it pleaſeth her.

CXLIII. *Why have ſome commended flattery?*

Becauſe flattery ſetteth forth before our eyes that which we ought to be, although not that which we be.

CLXIV. *Wherefore ſhould vertue be painted girded?*

To declare that vertuous men outght not to be ſlothful; but diligent and alwaies in action.

CLXV. *Why did the antients ſay, that it was better to fall into the hands of a Raven, then a flatterer?*

Becauſe Ravens do not eat us untill we be dead; but flatterers do devour us alive.

CXLVI. *Why have cholerick men beards before others ?*
Becauſe they are hot, and their pores large and wide.

CLXVII. *Whereof doth it proceed, that ſuch as have the hicket do eaſe themſelves by retaining their breath ?*
The breath retained, doth heat the inferiour parts of the body, and the hicket proceedeth of nothing elſe but of cold.

CXLVIII. *Wherefore doth it proceed, that old men remember well that which they have ſeen and done in their youth, and do forget ſuch things as they ſee and do in their age ?*
Things learned in Youth, have already taken root and habitude in the perſon: but things learned in age are forgotten, becauſe the ſenſes are weakned in them.

CXLIX. *What kind of Covetouſneſs is beſt ?*
The Covetouſneſs of time, when it is imployed as it ought to be.

CL. *Why is our life compared to a ſtage play ?*
Becauſe the unhoneſt do occupy the place of the honeſt, and the worſt ſort the room of the good.

CLI. *Why do Dolphins when they appear above the water, ſignifie ſome ſtorme or tempeſt to come ?*
Becauſe that at the beginning of the tempeſt there do ariſe from the bottom of the Sea certain hot exhalations and vapours which do heat the Dolphins, which doth cauſe them to mount to ſeek for cold.

CLII. *Wherefore are things more quiet in the night then in the day ?*
The motion of the air and the coldneſs of the night is the cauſe thereof, which coldneſs doth ſtay & hinder the motions.

CLIII. *Wherefore did the Romans call Fabius Maximus the Target of the People, and Marcellus the ſword.*
Becauſe the one gave himſelf to maintain the Commonwealth, and the other was very eager and ſharpe to revenge the Enemies of the country. And yet they were in the Senate joyned together, becauſe the gravity of one would moderate the courage and boldneſs of the other.

CLIV. *Why doth the ſhining of the Moon hurt the head ?*
Becauſe it moveth the humors of the brain, and cannot afterwards reſolve them.

CLV. *If water do not nouriſh, why do men drink it?*
Water

Water cauſeth the nutriment to ſpread throughout the body.

CLVI. *Why is ſneezing good?*

To purge the brain, as the milt is purged by the cough.

CLVII. *What is the ſeat of the affections of the body?*

Joy dwelleth in the ſpleen, anger in the gall, fear in the heart, lechery in the liver.

CLVIII, *Why is ſodden water lighter then cold?*

Boiled or ſodden water hath leſs ventoſity, and is more light and ſubtil, becauſe the earthy and heavy ſubſtance is ſeparated from it.

CLIX. *Wherefore are the waters of Marſhes and ponds evil?*

Becauſe they are flegmatick and do corrupt in Summer time, becauſe the fineſt of the water is converted into vapors, and the earthineſs doth remain.

CLX. *Why be ſtudious and learned men ſooneſt bald?*

It proceedeth of the weakneſs of the Spirits, or becauſe want of Digeſtion cauſeth flegm to abound in them.

CLXI. *Why doth too much watching make the brain feeble?*

Becauſe it doth multiply choler, the which by that means doth dry and extenuate us.

CLXII. *Why be ſteel glaſſes better for the ſight then other glaſſes.*

Becauſe ſteel is harder, and doth preſent unto us more ſubſtantially the air which receiveth the light.

CLXIII. *Whether doth love ſhew his greateſt force, either making the Fool to become wiſe, or the wiſe to become a Fool,*

In giving wiſdome to him who hath it not; becauſe it is more hard to build then to pull down; becauſe that ordinary love and folly are but an alienation of the mind.

CLXIV. *Why is overmuch labor nought for the ſight?*

Becauſe it drieth the blood too much.

CLXV. *Why is Goats milk accounted beſt for the ſtomach?*

Becauſe it is thick and not ſlimy, becauſe they feed on boughs and wood, rather then on graſs.

CLXVI. *Why doth much grief and vexation bring age?*

Becauſe it drieth, and age is nothing elſe but a drought.

CLXVII.

CLXVII. *VVhy is he moſt merry that hath the thickeſt blood?*

The blood which is fat and thick, maketh the Spirits firm and conſtant, wherein conſiſteth the force of all creatures.

CLXVIII. *In your opinion which is hardeſt, to obtaine the love of one, or to keep it being obtained?*

To keep and maintain it being gotten, by reaſon of the inconſtancy of women, which are quickly angry, and ſoon weary of one, lightly found and ſlippery to keep.

CLXIX. *VVhy do ſerpents flie from the hearb called Rue?*

Becauſe a Serpent is cold, dry, and full of ſinews, and the herb Rue of a contrary nature.

CLXX. *why is a Capon better to eat then a Cock?*

The capon looſeth not his moiſtneſs, becauſe he treadeth not the hens as a cock doth, and therefore is better.

CLXXI. *why do we ſmell a thing leſſer in the winter time then in the Summer?*

Becauſe the air is thicker, and leſſe moveable.

CLXXII. *VVhy doth hair burne ſo quickly?*

Becauſe the air is dry and cold.

CLXXIII. *VVhy is Love compared to a Labyrinth?*

Becauſe the entry and coming in is eaſie, and the going out impoſſible or very hard.

FINIS,